

THE
W O R K S
OF THE
E N G L I S H P O E T S.
WITH
P R E F A C E S,
BIOGRAPHICAL AND CRITICAL,
BY SAMUEL JOHNSON.

VOLUME THE ELEVENTH.

L O N D O N .

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THE
ELEVENTH VOLUME
OF THE
ENGLISH POETS;

CONTAINING
PART OF
MILTON'S PARADISE LOST,
AND
PARADISE REGAIN'D.

T H E
N I N T H B O O K
O F
P A R A D I S E L O S T.

T H E A R G U M E N T.

Satan having compass'd the Earth, with meditated guile returns as a mist by night into Paradise, enters into the Serpent sleeping Adam and Eve in the morning go forth to their labors, which Eve proposes to divide in several places, each laboring apart Adam consents not, alledging the danger, left that enemy, of whom they were forewarn'd, should attempt her found alone Eve, loath to be thought not circumspect, or firm enough, urges her going apart, the rather desirous to make trial of her strength, Adam at last yields The Serpent finds her alone, his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve wondering to hear the Serpent speak, asks how he attain'd to human speech and such understanding not till now; the Serpent answers, that by tasting of a certain tree in the garden he attain'd both to speech and reason, till then void of both. Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden The Serpent now grown bolder, with many wiles and arguments induces her at length to eat she pleas'd with the taste deliberates a while whether to impart thereof to Adam or not, at last brings him of the fruit, relates what persuaded her to eat thereof. Adam at first amaz'd, but perceiving her lost, resolves through vehemence of love to perish with her, and extenuating the trespass eats also of the fruit. The effects thereof in them both; they seek to cover their nakedness, then fall to variance and accusation of one another.

P A R A D I S E L O S T.

B O O K IX.

NO more of talk where God or Angel guest
 With Man, as with his friend, familiar us'd
 To fit indulgent, and with him partake
 Rural repast, permitting him the while
 Venial discourse unblam'd I now must change 5
 Those notes to tragic; foul distrust, and breach
 Disloyal on the part of Man, revolt,
 And disobedience on the part of Heaven
 Now alienated, distance and distaste,
 Anger and just rebuke, and judgment given, 10
 That brought into this world a world of woe,
 Sin and her shadow Death, and Misery
 Death's harbinger Sad task, yet argument
 Not less but more heroic than the wrath
 Of stern Achilles on his foe purſ'd 15
 Thrice fugitive about Troy wall; or rage
 Of Turnus for Lavinia disespous'd,
 Or Neptune's ire or Juno's, that so long
 Perplex'd the Greek and Cytherea's son;
 If answerable ſtyle I can obtain 20
 Of my celestial patrons, who designs
 Her nightly viſitation unimplor'd

And dictates to me flumb'ring, or insp'res
 Easy my unpremeditated ver'se
 Since first this subjeſt for heroic song 25
 Pleas'd me long chooſing, and beginning late,
 Not ſedulous by nature to indite
 Wars, hitherto the only argument
 Heroic deem'd, chief maſt'ry to diſect
 With long and tedious havoc fabled knights 30
 In battels feign'd, the better fortitude
 Of paſtice and heroic martyrdom
 Unſung, or to deſcribe races and games,
 Or tilting furniture, imblazon'd ſhields,
 Imprefſes quaint, caparifons and ſteeds; 35
 Bafes and tafel trappings, gorgeous knights
 At jouſt and torneament, then marſhal'd eaſt
 Serv'd up in hall with ſewers, and ſeneſhals;
 The ſkill of artifice or office mean,
 Not that which juſtly gives heroic name 40
 To perſon or to poem. Me of theſe
 Nor ſkill'd nor ſtudious, higher argument
 Remains, ſufficient of itſelf to raife
 'That name, unleſs an age too late, or cold
 Climate, or years damp my intended wing 45
 Depref's'd, and much they may, if all be mine,
 Not hers who brings it nightly to my ear
 The fun was funk, and after him the star
 Of Hesperus, whose ofice is to bring
 Twilight upon the earth, ſhort arbiter
 'Twixt day and night, and now from end to end 50
 Night's hemisphere had veil'd th' horizon round.

When

When Satan who late fled before the threats
Of Gabriel out of Eden, now improv'd
In meditated fraud and malice, bent
On Man's destruction, maugre what might hap
Of heavier on himself, fearless return'd
By night he fled, and at midnight return'd
From compassing the earth, cautious of day,
Since Uriel regent of the sun descriy'd
His entrance, and forewarn'd the Cherubim
That kept their watch, thence full of anguish driven,
The space of sev'n continued nights he rode
With darkness, thrice the equinoctial line
He circled, four times cross'd the car of night
From pole to pole, trav'rsing each colûre,
On th' eighth return'd, and on the coast averse
From entrance or Cherubic watch, by stealth
Found unsuspected way There was a place,
Now not, though sin, not time, first wrought the change,
Where Tigris at the foot of Paradise
Into a gulf shot under ground, till part
Rose up a fountain by the tree of life,
In with the river sunk, and with it rose
Satan involv'd in rising mist, then sought
Where to lie hid; sea he had search'd and land
From Eden over Pontus, and the pool
Mæotis, up beyond the river Ob;
Downward as far antarctic; and in length
West from Oiontes to the ocean barr'd
At Darien, thence to the land where flows
Ganges and Indus. thus the orb he roam'd

With narrow search, and with inspection deep
Consider'd every creature, which of all
Most opportune might serve his wiles, and found 85
The Serpent subtlest beast of all the field.
Him after long debate, irresolute
Of thoughts revolv'd, his final sentence chose
Fit vessel, fittest imp of fraud, in whom
To enter, and his dark suggestions hide 90
From sharpest sight for in the wily snake,
Whatever sleights none would suspicious mark,
As from his wit and native subtlety
Proceeding, which in other beasts observ'd
Doubt might beget of diabolic power 95
Active within beyond the sense of brute
Thus he resolv'd, but first from inward grief
His bursting passion into plaints thus pour'd.

O Earth, how like to Heav'n, if not preferr'd
More justly, seat worthier of Gods, as built 100
With second thoughts, reforming what was old !
For what God after better worse would build ?
Terrestrial Heav'n, danc'd round by other Heavens
That shine, yet bear their bright officious lamps,
Light above light, for thee alone, as seems, 105
In thee concentrating all their precious beams
Of sacred influence ! As God in Heaven
Is center, yet extends to all, so thou
Centring receiv'st from all those orbs, in thee,
Not in themselves, all their known virtue appears 110
Productive in herb, plant, and nobler birth
Of creatures animate with gradual life

Of growth, sense, reason, all summ'd up in Man.
 With what delight could I have walk'd thee round,
 If I could joy in ought, sweet interchange 115
 Of hill, and valley, rivers, woods, and plains,
 Now land, now sea, and shores with forest crown'd,
 Rocks, dens, and caves ! but I in none of these
 Find place or refuge ; and the more I see
 Pleasures about me, so much more I feel 120
 Torment within me', as from the hateful siege
 Of contraries ; all good to me becomes
 Bane, and in Heav'n much worse would be my state.
 But neither here seek I, no nor in Heaven
 To dwell, unless by mast'ring Heav'n's Supreme ; 125
 Nor hope to be myself less miserable
 By what I seek, but others to make such
 As I, though thereby worse to me redound :
 For only in destroying I find ease
 To my relentless thoughts ; and him destroy'd, 130
 Or won to what may work his utter los,
 For whom all this was made, all this will soon
 Follow, as to him link'd in weal or woe ;
 In woe then, that destruction wide may range.
 To me shall be the glory sole among 135
 Th' infernal Pow'rs, in one day to have marr'd
 What he Almighty stl'd, fix nights and days
 Continued making, and who knows how long
 Before had been contriving, though perhaps
 Not longer than since I in one night freed
 From servitude inglorious well nigh half 140
 Th' angelic name, and thinner left the throng

Of his adorers. he to be aveng'd,
And to repair his numbers thus impair'd,
Whether such virtue spent of old now fail'd
More Angels to create, if they at least
Are his created, or to spite us more,
Determin'd to advance into our room
A creature form'd of earth, and him endow,
Exalted from so base original, 145
With heav'nly spoils, our spoils What he decreed
He effected, Man he made, and for him built
Magnificent this world, and earth his seat,
Him lord pronounc'd, and, O indignity !
Subjected to his service Angel wings, 150
And flaming ministers to watch and tend
Their earthly charge Of these the vigilance
I dread, and to elude, thus wrapt in mist
Of midnight vapor glide obscure, and pry
In every bush and brake, where hap may find
The serpent sleeping, in whose mazy folds 155
To hide me, and the dark intent I bring
O foul descent ! that I who erst contended
With Gods to sit the high'est, am now constrain'd
Into a beast, and mix'd with bestial slime,
This essence to incarnate and imbrute, 160
That to the highth of Deity aspir'd ;
But what will not ambition and revenge
Descend to ? who aspires must down as low
As high he soar'd, obnoxious first or last
To basest things Revenge, at first though sweet, 165
Bitter ere long back on itself recoils ,

Let

Let it ; I reck not, so it light well aim'd,
Since higher I fall short, on him who next
Provokes my envy, this new favorite
Of Heav'n, this man of clay, son of despite,
Whom us the more to spite his Maker rais'd
From dust spite then with spite is best repaid.

So saying, through each thicket dank or dry,
Like a black mist low creeping, he held on 180
His midnight search, where soonest he might find
The serpent - him fast sleeping soon he found
In labyrinth of many a round self-roll'd,
His head the midst, well stor'd with subtle wiles.

Not yet in horrid shade or dismal den, 185
Nor nocent yet, but on the grassy herb
Fearless unfear'd he slept. in at his mouth
The Devil enter'd, and his brutal fense,
In heart or head, possessing soon inspir'd
With act intelligential, but his sleep 190
Disturb'd not, waiting close th' approach of morn.

Now when as sacred light began to dawn
In Eden or the humid flow'rs, that breath'd
Their morning incense, when all things that breathe,
From th' earth's great altar send up silent praise 195
To the Creator, and his nostrils fill
With grateful smell, forth came the human pair,
And join'd their vocal worship to the quire
Of creatures wanting voice ; that done, partake
The season, prime for sweetest scents and airs. 200
Then commune how that day they best may ply
Their growing work for much their work outgrew

The

The hands dispatch of two gard'ning so wide.
And Eve first to her husband thus began

Adam, well may we labor still to dress 205
This garden, still to tend plant, herb, and flower,
Our pleasant task injoin'd, but till more hands
Aid us, the work under our labor grows,
Luxurious by restraint, what we by day
Lop overgrown, or prune, or prop, or bind, 210
One night or two with wanton growth derides
Tending to wild. Thou therefore now advise,
Or bear what to my mind first thoughts present;
Let us divide our labors, thou where choice
Leads thee, or where most needs, whether to wind 215
The woodbine round this arbor, or direct
The clasping ivy where to climb, while I
In yonder spring of roses intermix'd
With myrtle, find what to redress till noon:
For while so near each other thus all day 220
Our task we choose, what wonder if so near
Looks intervene and smiles, or object new
Casual discourse draw on, which intermits
Our day's work brought to little, though begun
Early, and th' hour of supper comes unearn'd. 225

To whom mild answer Adam thus return'd.
Sole Eve, associate sole, to me beyond
Compare above all living creatures dear,
Well hast thou motion'd, well thy thoughts employ'd
How we might best fulfil the work which here 230
God hath assign'd us, nor of me shalt pass
Unprais'd: for nothing lovelier can be found

In woman, than to study household good,
 And good works in her husband to promote.
 Yet not so strictly hath our Lord impos'd
 Labor, as to debar us when we need
 Refreshment, whether food, or talk between,
 Food of the mind, or this sweet intercourse
 Of looks and smiles, for smiles from reason flow,
 To brute deny'd, and are of love the food, 235
 Love not the lowest end of human life.
 For not to irksome toil, but to delight
 He made us, and delight to reason join'd
 These paths and bow'rs doubt not but our joint hands
 Will keep from wilderness with ease, as wide 240
 As we need walk, till younger hands ere long
 Affist us. but if much converse perhaps
 Thee satiate, to short absence I could yield :
 For solitude sometimes is best society,
 And short retirement urges sweet return. 245
 But other doubt possesses me, lest harm
 Befall thee sever'd from me; for thou know'st
 What hath been warn'd us, what malicious foe
 Envying our happiness, and of his own
 Despairing, seeks to work us woe and shame
 By fly assault; and somewhere nigh at hand 250
 Watches, no doubt, with greedy hope to find
 His wish and best advantage, us asunder,
 Hopeless to circumvent us join'd, where each
 To other speedy aid might lend at need; 255
 Whether his first design be to withdraw
 Our fealty from God, or to disturb

Conjugal love, than which perhaps no bliss
 Enjoy'd by us excites his envy more,
 Or this, or worse, leave not the faithful fide 265
 That gave thee be'ing, still shades thee and protects.
 The wife, where danger or dishonor lurks,
 Safest and seemliest by her husband stays,
 Who guards her, or with her the worst indures.

To whom the virgin majesty of Eve, 270
 As one who loves, and some unkindnes meets,
 With sweet austere composure thus reply'd.

Offspring of Heav'n and Earth, and all Earth's Lord,
 That such an enemy we have, who seeks
 Our ruin, both by thee inform'd I learn, 275
 And from the parting Angel over-heard,
 As in a shady nook I stood behind,
 Just then return'd at shut of evening flowers.
 But that thou shouldst my firmness therefore doubt
 To God or thee, because we have a foe 280
 May tempt it, I expected not to hear.
 His violence thou fear st not, being such
 As we, not capable of death or pain,
 Can either not receive, or can repel.
 His fraud is then thy fear, which plain infers 285
 Thy equal fear that my firm faith and love
 Can by his fraud be shaken or seduc'd;
 Thoughts, which how found they harbour in thy breast,
 Adam, mis-thought of her to thee so dear
 To whom with healing words Adam reply'd. 290
 Daughter of God and Man, immortal Eve,
 For such thou art, from sin and blame entire

Not

Not diffident of thee do I dissuade
 Thy absence from my fight, but to avoid
 Th' attempt itself, intended by our foe. 295
 For he who tempts, though' in vain, at least asperges
 The tempted with dishonor foul, suppos'd
 Not incorruptible of faith, not proof
 Against temptation thou thyself with scorn
 And anger wouldst resent the offer'd wrong, 300
 Though ineffectual found: misdeem not then,
 If such affront I labor to avert
 From thee alone, which on us both at once
 The enemy, though bold, will hardly dare,
 Or daring, first on me th' assault shall light. 305
 Nor thou his malice and false guile contemn;
 Subtle he needs must be, who could seduce
 Angels, nor think superfluous others aid.
 I from the influence of thy looks receive
 Access in every virtue, in thy fight 310
 More wise, more watchful, stronger, if need were
 Of outward strength; while shame, thou looking on,
 Shame to be overcome or over-reach'd
 Would utmost vigor raze, and rais'd unite.
 Why shouldst not thou like sense within thee feel 315
 When I am present, and thy trial choose
 With me, best witness of thy virtue try'd?
 So spake domestic Adam in his care
 And matrimonial love; but Eve, who thought
 Less attributed to her faith sincere, 320
 Thus her reply with accent sweet renew'd.
 If this be our condition, thus to dwell

In narrow circuit straiten'd by a foe,
Subtle or violent, we not indued
Single with like defense, wherever met,
How are we happy, full in fear of harm ?
But harm precedes not fin. only our foe
Tempting affronts us with his foul esteem
Of our integrity : his foul esteem
Sticks no dishonor on our front, but turns
Foul on himself, then wherefore shunn'd or fear'd
By us ? who rather double honor gain
From his surmise prov'd false, find peace within,
Favor from Heav'n, our witness, from th' event.
And what is faith, love, virtue unashay'd
Alone, without exterior help sustain'd ?
Let us not then suspect our happy state
Left so imperfect by the Maker wise,
As not secure to single or combin'd.
Fraile is our happiness, if this be so,
And Eden were no Eden thus expos'd. -

To whom thus Adam fervently reply'd.
O Woman, best are all things as the will
Of God ordain'd them, his creating hand
Nothing imperfect or deficient left
Of all that he created, much less Man,
Or ought that might his happy state secure,
Secure from outward force; within himself
The danger lies, yet lies within his power
Against his will he can receive no harm.
But God left free the will, for what obeys
Reason, is free, and reason he made right,

325

330

335

340

345

350

But

But bid her well be ware, and still erect,
 Left by some fair appearing good surpris'd
 She dictate false, and misinform the will
 To do what God expressly hath forbid.
 Not then mistrust, but tender love enjoins,
 That I should mind thee oft, and mind thou me.

355

Firm we subsist, yet possible to swerve,
 Since reason not impossibly may meet
 Some specious object by the foe suborn'd,
 And fall into deception unaware,
 Not keeping strictest watch, as she was warn'd.

360

Seek not temptation then, which to avoid
 Were better, and most likely if from me
 Thou sever not. trial will come unsought.

365

Wouldst thou approve thy constancy, approve
 First thy obedience; th' other who can know,
 Not seeing thee attempted, who attest?
 But if thou think trial unsought may find

370

Us both securer than thus warn'd thou seem'st,
 Go; for thy stay, not free, absents thee more;
 Go in thy native innocence, rely
 On what thou hast of virtue, summon all,
 For God tow'ards thee hath done his part, do thine.

So spake the patriarch of mankind; bat Eve
 Persisting, yet submis, though last, reply'd.

With thy permission then, and thus forewarn'd
 Chiefly by what thy own last reasoning words
 Touch'd only, that our trial, when least sought,
 May find us both perhaps far less prepar'd,
 The willinger I go, nor much expect

380

A foe so proud will first the weaker seek;
So bent, the more shall shame him his repulse.

Thus saying, from her husband's hand her hand 385
Soft she withdrew, and like a Wood-Nymph light,
Oread or Dryad, or of Delia's train,
Betook her to the groves, but Delia's self
In gait surpass'd, and Goddes-like deport,
Though not as she with bow and quiver arm'd, 395
But with such gard'ning tools as art yet rude,
Guiltless of fire, had form'd, or Angels brought.
To Pales, or Pomona, thus adorn'd,
Likest she seem'd, Pomona when she fled
Vertumnus, or to Ceres in her prime, 395
Yet virgin of Proserpina from Jove.
Her long with ardent look his eye pursued
Delighted, but desiring more her stay
Oft he to her his charge of quick return
Repeated, she to him as oft engag'd 400
To be return'd by noon amid the bower,
And all things in best order to invite
Noontide repast, or afternoon's repose.
O much deceiv'd, much failing, hapless Eve,
Of thy presum'd return! event perverse! 405
Thou never from that hour in Paradise
Found'st either sweet repast, or found repose;
Such ambush hid among sweet flow'rs and shades
Waited with hellish rancor imminent
To intercept thy way, or send thee back 410
Despoil'd of innocence, of faith, of blis.
For now, and since first break of dawn the Fiend,

Mere serpent in appearance, forth was come,
And on his quest, where likeliest he might find
The only two of mankind, but in them

415

'The whole included race, his purpos'd prey.
In bow'r and field he sought, where any tuft
Of grove or garden-plot more pleasant lay,
Their tendence or plantation for delight.

By fountain or by shady rivulet

420

He sought them both, but wish'd his hap might find
Eve separate, he wish'd, but not with hope

Of what so seldom chanc'd, when to his wish,
Beyond his hope, Eve separate he spies,

Veil'd in a cloud of fragrance, where she stood,

425

Half spy'd, so thick the roses blushing round

About her glow'd, oft stooping to support
Each flow'r of slender stalk, whose head though gay

Carnation, purple', azure, or speck'd with gold,

Hung drooping unsustain'd; them she upstays

430

Gently with myrtle band, mindless the while

Herself, though fairest unsupported flower,

From her best prop so far, and storm so nigh.

Nearer he drew, and many a walk trav'rs'd

Of stately covert, cedar, pine, or palm,

435

Then to blythe and bold, now hid, now seen

Among thick-woven arborets and flowers

Imborder'd on each bank, the hand of Eve:

Spot more delicious than those gardens feign'd

Or of reviv'd Adonis, or renown'd

440

Alcinous, host of old Laertes' son,

Or that, not mystic, where the sapient king

Held dalliance with his far Egyptian spouse.
 Much he the place admir'd, the person more.
 As one who long in populous city pent, 445
 Where houses thick and sewers amoy the air,
 Forth issuing on a summer's morn to breathe
 Among the pleasant villages and farms
 Adjoin'd, from each thing met conceives delight,
 The smell of grain, or tedded grafts, or kine, 450
 Or dairy', each rural sight, each rural sound ;
 If chance with nymphlike step fair virgin pass,
 What pleasing seem'd, for her now pleases more,
 She most, and in her look fums all delight :
 Such pleasure took the Serpent to behold 455
 This flow'ry plat, the sweet receis of Eve
 Thus early, thus alone ; her heav'ly form
 Angelic, but more soft, and feminine,
 Her graceful innocence, her every air
 Of gesture or least action overaw'd 460
 His malice, and with rapin sweet bereav'd
 His fierceness of the fierce intent it brought :
 That space the Evil-one abstracted stood
 From his own ev'il, and for the time remain'd
 Stupidly good, of enmity disarm'd, 465
 Of guile, of hate, of envy, of revenge ;
 But the hot Hell that always in him burns,
 Though in mid Heav'n, soon ended his delight,
 And tortures him now more, the more he sees
 Of pleasure not for him ordain'd : then soon 470
 Fierce hate he recollects, and all his thoughts
 Of mischief, gratulating, thus excites.

Thoughts, whither have ye led me ! with what sweet
 Compulsion thus transported to forget
 What hither brought us ! hate, not love, nor hope 475
 Of Paradise for Hell, hope here to taste
 Of pleasure, but all pleasure to destroy,
 Save what is in destroying, other joy
 To me is lost Then let me not let pass
 Occasion which now similes ; behold alone 480
 The woman, opportune to all attempts !
 Her husband, for I view far round, not nigh,
 Whose higher intellectual more I shun,
 And strength, of courage haughty, and of limb
 Heroic built, though of terrestrial mold, 485
 Foe not formidable, exempt from wound,
 I not, so much hath Hell debas'd, and pain
 Infeebled me, to what I was in Heaven.
 She fair, divinely fair, fit love for Gods,
 Not terrible, though terror be in love 490
 And beauty, not approach'd by stronger hate,
 Hate stronger, under show of love well feign'd,
 The way which to her I run now I tend.

So spake the enemy' of mankind, inclos'd
 In serpent, unmate bad, and toward Eve 495
 Address'd his way, not with indented wave,
 Prone on the ground, as since, but on his rear,
 Circular base of rising folds, that cover'd
 Fold above fold a surging maze, his head
 Crested aloft, and carbuncle his eyes , 500
 With burnish'd neck of verdant gold, crest
 Amidst his circling spires, that on the grass

Floted redundant pleasing was his shape
And lovely; never since of serpent kind
Loveher, not those that in Illyria chang'd
Hermione and Cadmus, or the God
In Epidaurus, nor to which transform'd
Ammonian Jove, or Capitoline was seen,
He with Olympias, this with her who bore
Scipio the highth of Rome. With tract oblique 505
At first, as one who fought access, but fear'd
To interrupt, fide-long he works his way.
As when a ship by skilful steersman wrought
Nigh river's mouth or foreland, where the wind
Veers oft, as oft so steers, and shifts her sail. 515
So varied he, and of his tortuous train
Curl'd many a wanton wreath in sight of Eve,
To lure her eye, she busied heard the sound
Of rustling leaves, but minded not, as us'd
To such disport before her through the field, 520
From every beast, more duteous at her call,
Than at Circean call the herd disguis'd.
He bolder now, uncall'd before her stood,
But as in gaze admiring. oft he bow'd
His turret crest, and sleek enamel'd neck, 525
Fawning, and lick'd the ground whereon she trod.
His gentle dumb expression turn'd at length
The eye of Eve to mark his play, he glad
Of her attention gam'd, with serpent tongue
Organic, or impulse of vocal air, 530
His fraudulent temptation thus began
Wonder not, sovran Mistress, if perhaps

Thou

Thou canst, who art sole wonder, much less arm
 Thy looks, the Heav'n of mildness, with disdain,
 Displeas'd that I approach thee thus, and gaze 535
 Infatiate, I thus single, nor have fear'd
 Thy awful brow, more awful thus retur'd.
 Fairest resemblance of thy Maker fair,
 Thee all things living gaze on, all things thine
 By gift, and thy celestial beauty' adore 540
 With ravishment beheld, there best beheld
 Where universally admir'd; but here
 In this inclosure wild, these beasts among,
 Beholders rude, and shallow to discern
 Half what in thee is fair, one man except, 545
 Who sees thee? (and what is one?) who shouldst be seen
 A Goddess among Gods, ador'd and serv'd
 By Angels numberless, thy daily train.

So gloz'd the Tempter, and his proem tun'd;
 Into the heart of Eve his words made way, 550
 Though at the voice much marvelling; at length
 Not unamaz'd she thus in answer spake.
 What may this mean? language of man pronounc'd
 By tongue of brute, and human sense express'd?
 The first at least of these I thought deny'd 555
 To beasts, whom God on their creation-day
 Created mute to all articulate sound;
 The latter I demur, for in their looks
 Much reas'on, and in their actions oft appears.
 Thee, Serpent, subtlest beast of all the field 560
 I knew, but not with human voice indued;
 Redouble then this miracle, and say,

How cam'st thou speakable of mute, and how
To me so friendly grown above the rest
Of brutal kind, that daily are in fight
Say, for such wonder clameth attention due. 563

To whom the guileful Tempter thus reply'd.
Empress of this fair world, resplendent Eve,
Easy to me it is to tell thee all [obey'd:
What thou command'st, and right thou shouldest be:
I was at first as other beasts that graze
The trodden herb, of abject thoughts and low,
As was my food, nor ought but food discern'd
Or sex, and apprehended nothing high:
Till on a day roving the field, I chanc'd 573
A goodly tree far distant to behold
Loaden with fruit of fairest colors mix'd,
Ruddy and gold. I nearer drew to gaze;
When from the boyls a savory odor blown,
Grateful to appetite, more pleas'd my sense
Than smell of sweetest fenel, or the teats
Of ewe or goat dropping with milk at even,
Unstuck'd of lamb or kid, that tend their play.
To satisfy the sharp desire I had
Of tasting those fair apples, I resolv'd 583
Not to defer; hunger and thirst at once,
Pow'rful persuaders, quicken'd at the scent
Of that alluring fruit, urg'd me so keen.
About the mossy trunk I wound me soon.
For high from ground the branches would require 593
Thy utmost reach or Adam's. Round the tree
All other beasts that saw, with like desire

Longing

Longing and envying stood, but could not reach.
 Amid the tree now got, where plenty hung
 Tempting so nigh, to pluck and eat my fill 595
 I spar'd not, for such pleasure till that hour
 At feed or fountain never had I found.
 Sated at length, ere long I might perceive
 Strange alteration in me, to degree
 Of reason in my inward pow'rs, and speech 600
 Wanted not long, though to this shape retain'd.
 Thenceforth to speculations high or deep
 I turn'd my thoughts, and with capacious mind
 Consider'd all things visible in Heaven,
 Or Earth, or Middle, all things fair and good; 605
 But all that fair and good in thy divine
 Semblance, and in thy beauty's heav'nly ray
 United I beheld; no fair to thine
 Equivalent or second, which compell'd
 Me thus, though importune perhaps, to come 610
 And gaze, and worship thee of right declar'd
 Sovran of creatures, universal Dame,
 So talk'd the spinted fly snake; and Eve
 Yet more amaz'd unwary thus reply'd.
 Serpent, thy overpraising leaves in doubt 615
 The virtue of that fruit, in thee first prov'd:
 But say, where grows the tree, from hence how far?
 For many are the trees of God that grow
 In Paradise, and various, yet unknown
 To us, in such abundance lies our choice, 620
 As leaves a greater store of fruit un-touch'd,
 Still hanging incorruptible, till men

Grow up to their provision, and more hands
Help to disburden Nature of her birth

To whom the wily Adder, blithe and glad. 625
Empress, the way is ready, and not long,
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket past
Of blowing myrrh and balm, if thou accept
My conduct, I can bring thee thither soon. 630

Lead then, said Eve. He leading swiftly roll'd
In tangles, and made intricate seem strait,
To mischief swift. Hope elevates, and joy
Brightens his crest, as when a wand'ring fire,
Compact of unctuous vapor, which the night 635
Condenses, and the cold environs round,
Kindled through agitation to a flame,
Which oft, they say, some evil Spir't attends,
Hovering and blazing with delusive light,
Misleads th' amaz'd night-wand'rer from his way 640
To bogs and mires, and oft through pond or pool,
There swallow'd up and lost, from succour far.
So glister'd the dire Snake, and into fraud
Led Eve our credulous mother, to the tree
Of prohibition, root of all our woe; 645

Which when she saw, thus to her guide she spake
Serpent, we might have spar'd our coming hither,
Fruitless to me, though fruit be here to' excess,
The credit of whose virtue rest with thee,
Wondrous indeed, if caufe of such effects. 650
But of this tree we may not taste nor touch;
God so commanded, and left that command

Sole daughter of his voice; the rest, we live
Law to ourselues, our reason is our law.

To whom the Tempter guilefully reply'd. 655
Indeed I hath God then said that of the fruit
Of all these garden trees ye shall not eat,
Yet Lords declar'd of all in earth or air?

To whom thus Eve yet sinless. Of the fruit
Of each tree in the garden we may eat, 660
But of the fruit of this fair tree amidst
The garden, God hath said, Ye shall not eat
Thereof, nor shall ye touch it, lest ye die. [bold]

She scarce had said, though brief, when now more
The Tempter, but with show of zeal and love 665
To Man, and indignation at his wrong,
New part puts on, and as to passion mov'd,
Fluctuates disturb'd, yet comely and in act
Rais'd, as of some great matter to begin.

As when of old some orator renown'd 670
In Athens or free Rome, where eloquence
Florish'd, since mute, to some great cause address'd
Stood in himself collected, while each part,
Motion, each act won audience ere the tongue,
Sometimes in highth began, as no delay 675
Of preface brooking through his zeal of right.
So standing, moving, or to highth up grown,
The Tempter all unpassion'd thus began.

O sacred, wise, and wisdom-giving Plant,
Mother of science, now I feel thy power 680
Within me clear, not only to discern
Things in their causes, but to trace the ways
Of

Of highest agents, deem'd however wise.
Queen of this universe, do not believe
Those rigid threats of death, ye shall not die: 685
How should you? by the fruit? it gives you life
To knowledge; by the threatner? look on me,
Me who have touch'd and tasted, yet both live,
And life more perfect have attain'd than fate
Meant me, by vent'ring higher than my lot. 690
Shall that be shut to Man, which to the Beast
Is open? or will God incense his ire
For such a petty trespass, and not praise
Rather your dauntless virtue, whom the pain
Of death denounc'd, whatever thing death be, 695
Deterr'd not from achieving what might lead
To happier life, knowledge of good and evil;
Of good, how just? of evil, if what is evil
Be real, why not known, since easier shunn'd?
God therefore cannot hurt you, and be just; 700
Not just, not God; not fear'd then, nor obey'd;
Your fear itself of death removes the fear.
Why then was this forbid? Why but to awe,
Why but to keep you low and ignorant,
His worshippers; he knows that in the day 705
Ye eat thereof, your eyes that seem so clear,
Yet are but dim, shall perfectly be then
Open'd and clear'd, and ye shall be as Gods,
Knowing both good and evil as they know.
That ye shall be as Gods, since I as Man, 710
Internal Man, is but proportion meet;
I of brute humans, ye of human Gods.

So ye shall die perhaps, by putting off
 Human, to put on Gods; death to be wish'd,
 Though threaten'd, which no worse than this can bring.
 And what are Gods that Man may not become
 As they, participating God-like food?

The Gods are first, and that advantage use
 On our belief, that all from them proceeds;

I question it, for this fair earth I see, 720

Warm'd by the sun, producing every kind,
 Them nothing if they all things; who inclos'd
 Knowledge of good and evil in this tree,
 That who so eats thereof, forthwith attains

Wisdom without their leave? and whereto lies 725

Th' offense, that Man should thus attain to know?

What can your knowledge hurt him, or this tree
 Impart against his will if all be his?

Or is it envy, and can envy dwell
 In heav'ly breasts? these, these and many more 730
 Causes import your need of this fair fruit.

Goddes humane, reach then, and freely taste

He ended, and his words replete with gale
 Into her heart too easy entrance Won:

Fix'd on the fruit she gaz'd, which to behold 735

Might tempt alone, and in her ears the sound
 Yet rung of his persuasive words, impregnat'd
 With reason, to her seeming, and with truth;

Mean while the hour of noon drew on, and wak'd
 An eager appetite, rais'd by the smell 740

So savory of that fruit, which will suffice,
 Inclinable now grown to touch or taste,

Solicited her longing eye; yet first
Pausing a while, thus to herself she mus'd.

Great are thy virtues, doubtless, best of fruits, 745
Though kept from man, and worthy to be admir'd,
Whose taste, too long forborn, at first assay
Gave elocution to the mute, and taught
The tongue not made for speech to speak thy praise.
Thy praise he also who forbids thy use, 750
Conceals not from us, naming thee the tree
Of knowledge, knowledge both of good and evil;
Forbids us then to taste, but his forbidding
Commends thee more, while it infers the good
By thee communicated, and our want: 755
For good unknown, sure is not had, or had
And yet unknown, is as not had at all.
In plain then, what forbids he but to know,
Forbids us good, forbids us to be wise?
Such prohibitions bind not. But if death 760
Binds us with after-bands, what profits then
Our inward freedom? In the day we eat
Of this fair fruit, our doom is, we shall die.
How dies the Serpent? he hath eat'n and lives,
And knows, and speaks, and reasons, and discerns, 765
Irrational till then. For us alone
Was death invented? or to us deny'd
This intellectual food, for beasts reserv'd?
For beasts it seems: yet that one beast which first
Hath tasted, envies not, but brings with joy 770
The good befall'n him, author unsuspect,
Friendly to man, far from deceit or guile,

What fear I then, rather what know to fear
 Under this ignorance of good and evil,
 Of God or death, of law or penalty ?
 Here grows the cure of all, this fruit divine,
 Fair to the eye, inviting to the taste,
 Of virtue to make wise . what hinders then
 To reach, and feed at once both body' and mind ?

775

So saying, her rash hand in evil hour

780

Forth reaching to the fruit, she pluck'd, she eat.

Earth felt the wound, and Nature from her seat

Sighing through all her works gave signs of woe,

That all was lost. Back to the thicket slunk

The guilty Serpent, and well might, for Eve

785

Intent now wholly on her taste, nought else

Regarded, such delight till then, as seem'd,

In fruit she never tasted, whether true

Or fancy'd so, through expectation high

Of knowledge, nor was God-head from her thought.

Greedily she ingorg'd without restraint,

And knew not eating death : Satiate at length,

And highten'd as with wine, jocond and boon,

Thus to herself she pleasingly began.

O sovran, virtuous, precious of all trees

795

In Paradise, of operation blest

To sapience, hitherto obscur'd, infam'd,

And thy fair fruit let hang, as to no end

Created ; but henceforth my early care,

Not without song, each morning, and due praise, 800

Shall tend thee, and the fertul burden ease

Of thy full branches offer'd free to all ;

Till dieted by thee I grow mature
 In knowledge, as the Gods who all things know;
 Though others envy what they cannot give; 80
 For had the gift been theirs, it had not here
 Thus grown Experience, next to thee I owe,
 Best guide, not following thee, I had remain'd
 In ignorance, thou open'st yisdom's way,
 And giv'ft access, though secret she retire. 81
 And I perhaps am secret, Heav'n is high,
 High, and remote to see from thence distinct
 Each thang on earth; and other care perhaps
 May have diverted from continual watch
 Our great forbidd'r, safe wth all his spies 82
 About him. But to Adam in what sort
 Shall I appear? shall I to him make known
 As yet my change, and give him to partake
 Full happiness with me, or rather not,
 But keep the odds of knowledge in my power 83
 Without copartner? so to add what wants
 In female sex, the more to draw his love,
 And render me more equal, and perhaps,
 A thing not undesirable, sometime
 Superior, for inferior who is free? 84
 This may be well. but what if God hath seen,
 And death ensue? then I shall be no more,
 And Adam wedded to another Eve,
 Shall live with her enjoying, I extinct;
 A death to think. Confirm'd then I resolve, 85
 Adam shall share with me in bliss or woe:
 So dear I love him, that with hym all deaths

I coul

I could indure, without him live no life.

So saying, from the tree her step she turn'd,
But first low reverence done, as to the Power
That dwelt within, whose presence had infus'd
Into the plant sciential sap, deriv'd

From nectar, drink of Gods. Adam the while,
Waiting desirous her return, had wove
Of choicek flow'rs a garland to adorn
Her tresses, and her rural labors crown,

As reapers oft are wont their harvest queen.
Great joy he promis'd to his thoughts, and new
Solace in her return, so long delay'd;

Yet oft his heart, divine of something ill,
Misgave him; he the faltring measure felt;
And forth to meet her went, the way she took
That morn when first they parted; by the tree
Of knowledge he must pass, there he her met,
Scarce from the tree returning; in her hand
A bough of fairest fruit, that downy smil'd,
New gather'd, and ambrofial smell diffus'd.

To him she hasted; in her face escape
Came prologue, and apleogy too prompt,
Which with bland words at will she thus address'd. 855

Haft thou not wonder'd, Adam, at my stay?
Thee I have mis'd, and thought it long, depriv'd
Thy presence, agony of love till now

Not felt, nor shall be twice, for never more
Mean I to try, what rash entry'd I fough't,
The pain of absence from thy sight. But strange
Hath been the cause, and wonderful to hear:

835

840

845

850

Thus

This tree is not as we are told, a tree
 Of danger tafted, nor to' evil unknown
 Opening the way, but of divine effect 86,
 To open eyes, and make them Gods who taste;
 And hath been tafted such, the serpent wife,
 Or not restrain'd as we, or not obeying,
 Hath eaten of the fruit, and is become,
 Not dead, as we are threaten'd, but thenceforth 87,
 Indued with human voice and human fense,
 Reasoning to admiration, and with me
 Persuasively hath so prevail'd, that I
 Have also tafted, and have also found
 Th' effects to correspond opener mine eyes, 875
 Dim erft, dilated spirits, ampler heart,
 And growing up to Godhead; which for thee
 Chiefly I fought, without thee can despife.
 For blifs, as thou haft part, to me is blifs,
 Tedious, unshar'd with thee, and odious foon. 88,
 Thou therefore also taste, that equal lot
 May join us, equal joy, as equal love;
 Left, thou not tafting, different degree
 Disjoin us, and I then too late renounce
 Deity for thee, when fate will not permit. 885

Thus Eve with count'nanee blithe her story told,
 But in her cheek distemper flushing glow'd.
 On th' other fide, Adam, foon as he heard
 The fatal trespass done by Eve, amaz'd,
 Afionied stood and blank, while horror chill 89,
 Ran through his veins, and all his joints relax'd,
 From his slack hand the garland wreath'd for Eve

Down dropt, and all the faded roses fled.
Speechless he stood and pale, till thus at length
First to himself he inward silence broke.

895

O fairest of creation, last and best
Of all God's works, Creature in whom excell'd
Whatever can to fight or thought be form'd;
Holy, divine, good, amiable, or sweet !
How art thou lost, how on a sudden lost,
Defac'd, deflower'd, and now to death devote ?
Rather how hast thou yielded to transgres
The strict forbiddance, how to violate
The sacred fruit forbidd'n ? some cursed fraud
Of enemy hath beguil'd thee, yet unknown,
And me with thee hath ruin'd, for with thee
Certain my resolution is to die :.
How can I live without thee, how forgo
Thy sweet converse and love so dearly join'd,
To live again in these wild woods forlorn ?
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart; no, no, I feel
The link of nature draw me: flesh of flesh,
Bone of my bone thou art, and from thy state
Mine never shall be parted, bliss or woe.

905

910

915

So having said, as one from sad dismay
Recomforted, and after thoughts disturb'd
Submitting to what seem'd remediless,
Thus in calm mood his words to Eve he tarri'd. 920

Bold deed thou hast presum'd, adventurous Eve,
And peril great provok'd, who thus hast dar'd,

Had it been only coveting to eye
 That sacred fruit, sacred to abstinence,
 Much more to taste it under ban to touch,
 But past who can recall, or done undo ?
 Not God omnipotent, nor Fate; yet so
 Perhaps thou shalt not die, perhaps the fact
 Is not so hainous now, foretaasted fruit,
 Profan'd first by the serpent, by him first
 Made common and unhallow'd ere our taste ;
 Nor yet on him found deadly, he yet lives,
 Lives, as thou faidst, and gains to live as Man
 Higher degree of life, inducement strong
 To us, as likely tasting to attain
 Proportional ascent, which cannot be
 But to be Gods, or Angels Demi-Gods.
 Nor can I think that God, Creator wise,
 Though threatening, will in earnest so destroy
 Us his prime creatures, dignified so high,
 Set over all his works, which in our fall,
 For us created, needs with us must fail,
 Dependent-made; so God shall uncreate,
 Be frustrate, do, undo, and labor lose,
 Not well conceiv'd of God, who though his power
 Creation could repeat, yet would be loath
 Us to abolish, left the Adversary
 Triumph and say, Fickle their state whom God
 Most favors; who can please him long ? Me first
 He ruin'd, now mankind, whom will he next ?
 Matter of scorn not to be given the Free.
 However I with thee have fix'd my lot,

945

946

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950

Certain to undergo like doom ; if death
Consort with thee, death is to me as life ;
So forcible within my heart I feel

955

The bond of nature draw me to my own,
My own in thee, for what thou art is mine ;
Our state cannot be sever'd, we are one,
One flesh ; to lose thee were to lose myself.

So Adam, and thus Eve to him reply'd.

960

O glorious trial of exceeding love,
Illustrious evidence, example high !
Engaging me to emulate, but short
Of thy perfection, how shall I attain,

Adam ? from whose dear side I boast me sprung, 965

And gladly of our union hear thee speak,

One heart, one soul in both, whereof good proof

This day affords, declaring thee resolv'd,

Rather than death or ought than death more dread

Shall separate us, link'd in love so dear, 970

To undergo with me one guilt, one crime,

If any be, of tasting this fair fruit,

Whose virtue (for of good full good proceeds,

Direct, or by occasion) hath presented

This happy trial of thy love, which else

So eminently never had been known.

Were it I thought death ~~menac'd~~ would ensue

This my attempt, I would suffer alone,

The worst, and not perjur'd thee, rather die

Deserted, than oblige thee with a fact.

Pernicious to thy peace, chiefly afford'd

Remarkably so late of thy fortune.

975

980

So faithful love unequal'd ; but I feel
 Far otherwise th' event, not death, but life
 Augmented, open'd eyes, new hopes, new joys, 98
 Tafte so divine, that what of sweet before
 Hath touch'd my sense, flat seems to this, and harsh
 On my experience, Adam, freely tafte,
 And fear of death deliver to the winds.

So saying, she embrac'd him, and for joy 99
 Tenderly wept, much won that he his love
 Had so ennobled, as of choice to' incur
 Divine displeasure for her sake, or death.
 In recompense (for such compliance bad
 Such recompense best merits) from the bough 99
 She gave him of that fair enticing fruit
 With liberal hand : he scrupled not to eat
 Against his better knowledge, not deceiv'd,
 But fondly overcome with female charm
 Earth trembled from her entrails, as again 100
 In pangs, and Nature gave a second groan,
 Sky lour'd, and muttering thunder, some sad drops
 Wept at completing of the mortal sin
 Original ; while Adam took no thought,
 Eating his fill, nor Eve to iterate 100
 Her former trespass fear'd, the more to sooth
 Hum with her lov'd society : that now
 As with new wine intoxicated both
 They swim in mirth, and fancy that they feel
 Divinity within them breeding wings, 100
 Wherewith to scorn the earth. but that false fruit
 Far other operation first display'd.

Carnal desire inflaming ; he on Eve
 Began to cast lascivious eyes, she him
 As wantonly repaid, in lust they burn :
 Till Adam thus 'gan Eve to dalliance move.

1015

Eve, now I see thou art exact of taste,
 And elegant, of sapience no small part,
 Since to each meaning favor we apply,
 And palate call judicious ; I the praise
 Yield thee, so well this day thou hast purvey'd.
 Much pleasure we have lost, while we abstain'd
 From this delightful fruit, nor known till now
 True relish, tasting ; if such pleasure be
 In things to us forbidd'n, it might be wish'd,
 For this one tree had been forbidden ten.
 But come, so well refresh'd, now let us play,
 As meet is, after such delicious fare ;
 For never did thy beauty since the day
 I saw thee first and wedded thee, adorn'd
 With all perfections, so inflame my sense
 With ardor to enjoy thee, fairer now
 Than ever, bounty of this virtuous tree.

1020

1025

1030

1035

So said he, and forbore not glance or toy
 Of amorous intent, well understood
 Of Eve, whose eye darted contagious fire.
 Her hand he seiz'd, and to a shady bank,
 Thick overhead with verdant roof imbow'r'd,
 He led her nothing loath ; flow'rs were the couch,
 Panies and violets, and niphodels,
 And hyacinth, earth's freshell softest lap.
 There they their ~~all~~ of love and love's disp'rt.

Took

Took largely, of their mutual guilt the seal,
 The solace of their sin, till dewy sleep
 Oppres'd them, wearied with their amorous play, ¹⁰⁴
 Soon as the force of that fallacious fruit,
 That with exhilarating vapor bland
 About their spi'rits had play'd, and inmost powers
 Made err, was now exhal'd; and grosser sleep
 Bred of unkindly furnes, with conscious dreams ¹⁰⁵
 Incumber'd, now had left them; up they rose
 As from unrest, and each the other viewing,
 Soon found their eyes how open'd, and their minds
 How darken'd; innocence, that as a veil
 Had shadown'd them from knowing ill, was gone, ¹⁰⁶
 Just confidence, and native righteousness,
 And honor from about them, naked left
 To guilty shame; he cover'd, but his robe
 Uncover'd more. So rose the Danite strong
 Herculean Samson from the harlot-lap ¹⁰⁷
 Of Philistéan Dalilah, and wak'd
 Shorn of his strength. They destitute and bare
 Of all their virtue. silent, and in face
 Confounded long they sat, as stricken mute,
 Till Adam, though hot less than Eve abash'd, ¹⁰⁸
 At length gave utterance to these words constrain'd.
 O Eve, in evil hour thou didst give ear
 To that false worm, of whomsoever taught
 To counterfeit Man's voice, true in our fall,
 False in our promis'd rising, since our eyes
 Open'd we find indeed, and find we know
 Both good and ev'il, good lost, and evil got,

Bad fruit of knowledge, if this be to know,
 Which leaves us naked thus, of honor void,
 Of innocence, of faith, of purity, 1075
 Our wonted ornaments now foil'd and stain'd,
 And in our faces evident the signs
 Of foul concupiscence, whence evil store;
 Ev'n shame, the last of evils; of the first
 Be sure then. How shall I behold the face 1080
 Henceforth of God or Angel, erst with joy
 And rapture so' oft beheld? those heav'ly shapes
 Will dazzle now this earthly with their blaze
 Insufferably bright. O might I here
 In solitude live savage, in some glade 1085
 Obscur'd, where highest woods, impenetrable
 To star or sun-light, spread their umbrage broad
 And brown as evening. Cover me, ye Pines,
 Ye Cedars, with innumerable boughs
 Hide me, where I may never see them more. 1090
 But let us now, as in bad plight, devise
 What best may for the present serve to hide
 The parts of each from other, that seen most
 To shame obnoxious, and unseemliest seen;
 Some tree, whose broad smooth leaves together fowld, 1095
 And girded on our loins, may cover round
 Those middle parts, that this new cyner, shame,
 There fit not, and reproach us as unclean.

So counfel'd he, and both together went
 Into the thickest wood; there soon they chose 1100
 The fig-tree, not that knad for fruit renown'd,
 But such as at this day to Indians known.

In Malabar or Decan spreads her arms
 Branching so broad and long, that in the ground
 The bended twigs take root, and daughters grow 1105
 About the mother tree, a pillar'd shade
 High overarch'd, and echoing walks between;
 There oft the Indian herdsman shunning heat
 Shelters in cool, and tends his, pasturing herds
 At loopholes cut through thickest shade Those leaves
 They gather'd, broad as Amazonian targe,
 And with what skill they had, together sow'd,
 To gird their waste, vain covering if to hide
 Their guilt and dreaded shame; O how unlike
 To that first naked glory! Such of late 1115
 Columbus found th' American, so gut
 With feather'd cincture, naked else and wild
 Among the trees on iles and woody shores
 Thus fenc'd, and, as they thought, their shame in part
 Cover'd, but not at rest or ease of mind, 1120
 They sat them down to weep; nor only tears
 Rain'd at their eyes, but high winds worse within
 Began to rise, high passions, anger, hate,
 Mistrust, suspicion, discord, and shook sore
 Their inward state of mind, calm region once 1125
 And full of peace, now tost and turbulent:
 For understanding rul'd not, and the will
 Heard not her lore, both in subjection now
 To sensual appetite, who from beneath
 Usurping over sovran reason clam'd
 Superior sway. from thus distemper'd breast, 1130
 Adam, estrang'd in look and alter'd stile,

Speech intermitted thus to Eve renew'd

Would thou hadst hearken'd to my words, and stay'd
With me, as I besought thee, when that strange 1135
Desire of wand'ring this unhappy morn,
I know not whence possest'd thee we had then
Remain'd still happy, not as now, despoil'd
Of all our good, sham'd, naked, miserable.
Let none henceforth seek needless cause to' approve
The faith they owe; when earnestly they seek
Such proof, conclude, they then begin to fail

To whom soon mov'd with touch of blame thus Eve.
What words have pass'd thy lips, Adam severe!

Imput'st thou that to my default, or will 1145
Of wand'ring, as thou call'st it, which who knows
But might as ill have happen'd thou being by,
Or to thyself perhaps? hadst thou been there,
Or here th' attempt, thou couldst not have discern'd
Fraud in the Serpent, speaking as he spake; 1150
No ground of enmity between us known,
Why he should mean me ill, or seek to harm.
Was I to' have never parted from thy side?
As good have grown there still a lifeless rib.
Being as I am, why didst not thou the head 1155
Command me absolutely not to go,
Going into such danger as thou saidst?
Too facil then thou didst not much gainsay,
Nay didst permit, approve, and fair dismiss.
Hadst thou been firm and fix'd in thy dissent, 1160
Neither had I transgres'd, nor thou with me.

To

To whom then first incens'd Adam reply'd,
 Is this the love, is this the recompense
 Of mine to thee, ingrateful Eve, expres'd
 Immutable when thou wert lost, not I, 116;
 Who might have liv'd and joy'd immortal bliss,
 Yet willingly chose rather death with thee?
 And am I now upbraided as the cause
 Of thy transgressing? not enough severe,
 It seems, in thy restraint what could I more? 117.
 I warn'd thee, I admonish'd thee, foretold
 The danger, and the lurking enemy
 That lay in wait; beyond this had been force,
 And force upon free will hath here no place.
 But confidence then bore thee on, secure 1175
 Either to meet no danger, or to find
 Matter of glorious trial; and perhaps
 I also err'd in overmuch admiring
 What seem'd in thee so perfect, that I thought
 No evil durst attempt thee, but I rue 1180
 That error now, which is become my crime,
 And thou th' accuser. Thus it shall befall
 Him who to worth in woman overtrusting
 Lets her will rule; restraint she will not brook,
 And left to' herself, if evil thence ensue, 1185
 She first his weak indulgence will accuse.
 Thus they in mutual accusation spent
 The fruitless hours, but neither self-condemning,
 And of their vain contest appear'd no end.

THE END OF THE NINTH BOOK.

THE
TENTH BOOK
OF
PARADISE LOST

T H E A R G U M E N T.

Man's transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approv'd, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends and gives sentence accordingly; then in pity clothes them both, and reascends Sin and Death sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confin'd in Hell, but to follow Satan their fire up to the place of Man. To make the way easier from Hell to this world to and fro, they pave a broad high-way or bridge over Chaos, according to the track that Satan first made; then preparing for Earth, they meet him proud of his success returning to Hell, their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man; instead of applause is entertained with a general hiss by all his audience, transform'd with himself also suddenly into serpents, according to his doom given in Paradise; then deluded with a shew of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death, God foretels the final victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the Heavens and elements. Adam more and more perceiving his fallen condition heavily bewails, rejects the condolement of Eve, she persists, and at length appeases him. then to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not, but conceiving better hope, puts her in mind of the late promise made them, that her seed should be reveng'd on the Serpent, and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.

P A R A D I S E L O S T.

B O O K X

MEAN while the hainous and despiteful act
 Of Satan done in Paradise, and how
 He in the serpent had perverted Eve,
 Her husband she, to taste the fatal fruit,
 Was known in Heaven, for what can 'scape the eye 5
 Of God all-seeing, or deceive his heart
 Omnipotent? who in all things wise and just,
 Hinder'd not Satan to attempt the mind
 Of Man, with strength entire, and free-will arm'd,
 Complete to have discover'd and repuls'd 10
 Whatever wiles of foe or seeming friend.
 For full they knew, and ought to have still remember'd
 The high injunction not to taste that fruit,
 Whoever tempted; which they not obeying,
 Incurr'd (what could they less?) the penalty, 15
 And manifold in sin, descrv'd to fall.
 Up into Heav'n from Paradise in haste
 Th' angelic guards ascended, mute and sad
 For Man, for of his state by this they knew,
 Much wond'ring how the subtle Fiend had stol'n 20
 Entrance unseen. Soon as th' unwelcome news
 From Earth arriv'd at Heaven gate, displeas'd

All

All were who heard ; dim sadness did not spare
 That time celestial visages, yet mix'd
 With pity, violated not their bliss.

25

About the new-arriv'd, in multitudes
 Th' ethereal people ran, to hear and know
 How all befel they tow'ards the throne supreme
 Accountable made haste to make appear
 With righteous plea their utmost vigilance,
 And easily prov'd ; when the most high
 Eternal Father, from his secret cloud
 Amidst, in thunder utter'd thus his voice.

30

Assembled Angels, and ye Pow'rs return'd
 From unsuccessful charge, be not dismay'd,
 Nor troubled at these tidings from the earth,
 Which your sincerest care could not prevent,
 Foretold so lately what would come to pass,
 When first this tempter cross'd the gulf from Hell.
 I told you then he should prevail and speed
 On his bad errand, Man should be seduc'd
 And flatter'd out of all, believing lies
 Against his Maker ; no decree of mine
 Concurring to necessitate his fall,
 Or touch with lightest moment of impulse
 His free will, to her own inclining left
 In even scale. But fall'n he is, and now
 What rests, but that the mortal sentence pass
 On his transgression, death denounc'd that day ?
 Which he presumes already vain and void,
 Because not yet inflicted, as he fear'd,
 By some immediate stroke ; but soon shall find

45

50

Forbearance no acquittance ere day end
 Justice shall not return as bounty scorn'd.
 But whom send I to judge them? whom but thee 55
 Vicegerent Son - to thee I have transferr'd
 All judgment, whether in Heav'n, or Earth, or Hell.
 Easy it may be seen that I intend
 Mercy colleague with justice, sending thee
 Man's friend, his mediator, his design'd 63
 Both ransome and redeemer voluntary,
 And destin'd Man himself to judge Man fall'n.

So spake the Father, and unfolding bright
 Tow'ard the right hand his glory, on the Son
 Elaz'd forth unclouded Deity, he full 65
 Resplendent all his Father manifest
 Express'd, and thus divinely answ'r'd mild.

Father eternal, thine is to decree,
 Mine both in Heav'n and Earth to do thy will
 Supreme, that thou in me thy Son belov'd 70
 May'it ever rest well pleas'd. I go to judge
 On earth these thy transgressors, but thou know'it,
 Whoever judg'd, the worst on me must light,
 When time shall be, for so I undertook
 Before thee'; and not repenting, this obtain 75
 Of right, that I may mitigate their doom
 On me deriv'd, yet I shall temper so
 Justice with mercy', as may illustrate most
 Them full' satisfy'd, and thee appease.
 Attendance none shall need, nor train, where none 80
 Are to behold the judgment, but the judg'd,
 Those two, the third best absent is condemn'd,

Convict

Convict by flight, and rebel to all law
Conviction to the serpent none belongs.

Thus saying, from his radiant seat he rose 85
Of high collateral glory' him Thrones and Powers,
Prinedoms, and Dominations ministrant
Accompanied to Heaven gate, from whence
Eden and all the coast in prospect lay.
Down he descended strait; the speed of Gods 90
Time counts not, though with swiftest minutes wing'd.
Now was the sun in western cadence low
From noon, and gentle airs due at their hour
'To fan the earth now wak'd, and usher in
The evening cool, when he from wrath more cool 95
Came the mild judge and intercessor both
To sentence Man. the voice of God they heard
Now walking in the garden, by soft winds
Brought to their ears, while day declin'd, they heard,
And from his presence hid themselves among 100
The thickest trees, both man and wife, till God
Approaching, thus to Adam call'd aloud.
Where art thou, Adam, wont with joy to meet
My coming seen far off? I miss thee here,
Not pleas'd, thus entertain'd with solitude, 105
Where obvious duty' ere while appear'd unsought.
Or come I less conspicuous, or what change
Absents thee, or what chance detains? Come forth.
He came, and with him Eve, more loath, though first
To offend, discount'nanc'd both, and discompos'd, 110
Love was not in their looks, either to God
Or to each other, but apparent guilt,

And

And shame, and perturbation, and despair,
 Anger, and obstinacy', and hate, and guile.
 Whence Adam faultring long, thus answer'd brief. 115
 I heard thee in the gard'n, and of thy voice
 Afraid, being naked, hid myself To whom
 The gracious Judge without revile reply'd
 My voice thou oft haft heard, and haft not fear'd,
 But still rejoic'd, how is it now become 120
 So dreadful to thee' that thou' art naked, who
 Hath told thee' haft thou eaten of the tree,
 Whereof I gave thee charge thou shouldest not eat?
 To whom thus Adam sore beset reply'd.

O Heav'n' in evil strait this day I stand 125
 Before my judge, either to undergo
 Myself the total crime, or to accuse
 My other self, the partner of my life,
 Whose failing, while her faith to me remains,
 I should conceal, and rot expose to blame 130
 By my comp'aint, but strict necessity
 Subdues me, and calamitous constraint,
 Left on my head both sin and punishment,
 However insupportable, be all
 Devolv'd, though should I hold my peace, yet thou
 Wouldst easily detect what I conceal.
 This Woman, whom thou mad'it to be my help,
 And gav'it me as thy perfect gift, so good,
 So fit, so acceptable, so divine,
 That from her hand I could suspect no ill, 140
 And what she did, whatever in itself,
 Her doing seem'd to justify the deed;

She gave me of the tree, and I did eat.

To whom the sovran Presence thus reply'd.

Was she thy God, that her thou didst obey

145

Before his voice, or was she made thy guide,

Superior, or but equal, that to her

Thou didst resign thy manhood, and the place

Wherein God set thee' above her made of thee,

And for thee, whose perfection far excell'd

150

Hers in all real dignity ? Adorn'd

She was indeed, and lovely to attract

Thy love, not thy subjection , and her gifts

Were such as under government well seem'd,

Unseemly to bear rule, which was thy part

155

And person, hadst thou known thyself aright.

So having said, he thus to Eve in few.

Say, Woman, what is this which thou hast done ?

To whom sad Eve with shame nigh overwhelm'd,

Confessing soon, yet not before her judge

160

Bold or loquacious, thus abash'd reply'd.

The Serpent me beguil'd, and I did eat.

Which when the Lord God heard, without delay

To judgment he proceeded on th' accus'd

Serpent though brute, unable to transfer

165

The guilt on him who made him instrument

Of mischief, and polluted from the end

Of his creation ; justly then accus'd,

As vitiated in nature : more to know

Concern'd not Man (since he no further knew)

170

Nor alter'd his offence ; yet God at last

To Satan first in sin his doom apply'd,

Thought

Though in my sterious terms, judg'd as then best
And on the Serpent thus his curse let fall
Because thou haft done this, thou art accus'd 175
Above all cattel, each beast of the field,
Upon thy belly groveling thou shalt go,
And dust shalt eat all the days of thy life
Between thee and the Woman I will put
Enmity, and between thine and her seed, 180
Her seed shall bruise thy head, thou bruise his heel.

So spake this oracle, then verify'd
When Jesus son of Mar, second Eve,
Saw Satan fall like lightning down from Heaven,
Prince of the air, then rising from his grave 185
Spoil'd Principalities and Pow'rs, triumph'd
In open show, and with ascension bright
Captivity led captive through the air,
The realm it self of Satan long usurp'd,
Whom he shall tread at last under our feet; 190
Ev'n he who now foretold his fatal bruise,
And to the Woman thus his sentence turn'd.
Thy sorrow I will greatly multiply
By thy conception; children thou shalt bring
In sorrow forth, and to thy husband's will 195
Thine shall submit; he over thee shall rule.

On Adam last thus judgment he pronounc'd.
Because thou' haft hearken'd to the' voice of thy wife,
And eaten of the tree, concerning which
I charg'd thee, say'ing, Thou shalt not eat thereof:
Curs'd is the ground for thy sake; thou in sorrow
Shalt eat thereof all the days of thy life;

Thorns also' and thistles it shall bring thee forth
Unbid, and thou shalt eat th' herb of the field,
In the sweat of thy face shalt thou eat bread,
Till thou return unto the ground; for thou
Out of the ground wast taken, know thy birth,
For dust thou art, and shalt to dust return.

So judg'd he Man, both judge and favour sent,
And th' instant stroke of death denounc'd that day
Remov'd far off, then pitying how they stood
Before him naked to the air, that now
Must suffer change, disdain'd not to begin
Thenceforth the form of servant to assume,
As when he wash'd his servants feet, so now
As father of his family he clad
Their nakedness with skins of beasts, or slain,
Or as the snake with youthful coat repaid;
And thought not much to clothe his enemies:
Nor he their outward only with the skins
Of beasts, but inward nakedness, much more
Opprobrious, with his robe of righteousness
Arraying, cover'd from his Father's sight.
To him with swift ascent he up return'd,
Into his blissful bosom reassum'd
In glory as of old; to him appeas'd
All, though all-knowing, what had pass'd with Man
Recounted, mixng intercession sweet.

Mean while, ere thus was finn'd and judg'd on Earth,
Within the gates of Hell sat Sin and Death,
In counterview within the gates, that now
Stood open wide, belching outrageous flame

Far into Chaos, since the Fiend pass'd through,
Sin opening who thus now to Death began.

O Son, why fit we here each other viewing 235

Idly, while Satan our great author thrives
In other worlds, and happier seat provides
For us his offspring dear ? It cannot be
But that success attends him, if mishap,
Ere this he had return'd, with fury driven
By his avengers, since no place like this
Can fit his punishment, or their revenge.

Methinks I feel new strength within me rise,
Wings growing, and dominion giv'n me large
Beyond this deep, whatever draws me on, 245

Or sympathy, or some connatural force
Pow'rful at greatest distance to unite
With secret amity things of like kind
By secretest conveyance, 'Thou my shade
Inseparable must with me along :
For Death from Sin no pow'r can separate.

But lest the difficulty of passing back
Stay his return perhaps over this gulf
Impassable, impervious, let us try

Adventurous work, yet to thy pow'r and mine
Not unagreeable, to found a path

Over this main from Hell to that new world
Where Satan now prevails, a monument

Of merit high to all th' infernal host,
Easing their passage hence, for intercourse,
Or transmigration, as their lot shall lead.

Nor can I miss the way, so strongly drawn

260
By

By this new-felt attraction and instinct

Whom thus the meager Shadow answer'd soon.

Go whither fate and inclination strong

265

Lead thee, I shall not lag behind, nor err

The way, thou leading, such a scent I draw

Of carnage, prey innumerable, and taste

The favor of Death from all things there that live

Nor shall I to the work thou enterprisest

279

Be wanting, but afford thee equal aid

So saying, with delight he snuff'd the smell

Of mortal change on earth As when a flock

Of ravenous fowl, though many a league remote,

Against the day of battel, to a field,

275

Where armies lie incamp'd, come flying, lur'd

With scent of living carcases design'd

For death, the following day, in bloody fight.

So scented the grim Feature, and upturn'd

His nostril wide into the murky air,

280

Sagacious of his quarry from so far.

Then both from out Hell gates into the waste

Wide anarchy of Chaos damp and dark

Flew diverse, and with pow'r (their pow'r was great)

Hovering upon the waters, what they met

285

Solid or slimy, as in raging sea

Tost up and down, together crowded drove

From each side shoaling tow'ards the mouth of Hell.

As when two polar winds, blowing adverse

Upon the Cronian sea, together drive

290

Mountains of ice, that stop th' imagin'd way

Beyond Petfoia eastward, to the rich

Cathayan coast. The aggregated soil
 Death with his mace petrific, cold and dry,
 As with a trident smote, and fix'd as firm
 As Delos floting once, the rest his look
 Bound with Gorgonian rigor not to move;
 And with Asphaltic slime, broad as the gate,
 Deep to the roots of Heil the gather'd beach
 They fasten'd, and the mole immense wrought on 300
 Over the foaming deep high arch'd, a bridge
 Of length prodigious, joining to the wall
 Immoveable of this now fenceles world
 Forfeit to Death, from hence a passage broad,
 Smooth, easy, inoffensive down to Hell. 305
 So, if great things to small may be compar'd,
 Xerxes, the liberty of Greece to yoke,
 From Susa his Memnonian palace high
 Came to the sea, and over Hellepont
 Bridging his way, Europe with Asia join'd, 310
 And scourg'd with many a stroke th' indignant waves.
 Now had they brought the work by wondrous art
 Pontifical, a ridge of pendent rock,
 Over the vex'd abyfs, following the track
 Of Satan to the self-same place where he
 First lighted from his wing, and landed safe
 From out of Chaos, to the outside bare
 Of this round world with pins of adamant
 And chains they made all fast, too fast they made
 And durable; and now in little space 315
 The confines met of empyréan Heaven
 And of this World, and on the left hand Hell

With long reach interpos'd, three several ways
 In sight, to each of these three places led
 And now their way to Earth they had descry'd, 325
 To Paradise first tending, when behold
 Satan in likeness of an Angel bright
 Betwixt the Centaur and the Scorpion steering
 His zenith, while the sun in Aries rose,
 Disguis'd he came, but those his children dear 330
 Their parent soon discern'd, though in disguise.
 He after Eve seduc'd, unminded flunk
 Into the wood fast by, and changing shape
 To' observe the sequel, saw his guileful act
 By Eve, though all unweeting, seconded 335
 Upon her husband, saw their shame that fought
 Vain coveitures, but when he saw descend
 The Son of God to judge them, terrify'd
 He fled, not hoping to escape, but shun
 The present, fearing guilty what his wrath 340
 Might suddenly inflict, that past, return'd
 By night, and list'ning where the hapless pair
 Sat in their sad discourse, and various plaint,
 Thence gather'd his own doom, which understood
 Not instant, but of future time, with joy 345
 And tidings fraught, to Hell he now return'd,
 And at the brink of Chaos, near the foot
 Of this new wondrous pontifice, unhop'd
 Met who to meet him came, his offspring dear.
 Great joy was at their meeting, and at sight 350
 Of that stupendous bridge his joy increas'd.
 Long he admiring stood, till Sin, his fair

Inchanting daughter, thus the silence broke.

O Parent, these are thy magnific deeds,
 Thy trophies, which thou view'ft as not thine own;
 Thou art their author and prime architect.
 For I no sooner in my heart divin'd,
 My heart, which by a secret harmony
 Still moves with thine, join'd in connexion sweet,
 That thou on earth had'st prosper'd, which thy looks
 Now also evince, but faint I felt
 Though distant from thee worlds between, yet felt
 That I must after thee with this thy son,
 Such fatal consequence unites us three
 Hell could no longer hold us in her bounds, 365
 Nor this unvoyageable gulf obscure
 Detain from following thy illustrious track.
 Thou hast achiev'd our liberty, confin'd
 Within Hell gates till now, thou us impower'd
 To fortify thus far, and overlay 370
 With this portentous bridge the dark abyss.
 Thine now is all this world, thy virtue hath won
 What thy hands builded not, thy wisdom gain'd
 With odds what war hath lost, and fully aveng'd
 Our foil in Heav'n, here thou shalt monarch reign, 375
 There didst not, there let him still Victor sway,
 As battel hath adjudg'd, from this new world
 Returning, by his own doom alienated,
 And henceforth monarchy with thee divide
 Of all things parted by th' empyreal bounds, 380
 His quadrature, from thy orbicular world,
 Or try thee now more dangerous to his throne.

Whom

Whom thus the Prince of darkness answer'd glad.
 Fair Daughter, and thou Son and Grandchild both,
 High proof ye now have giv'n to be the race 385
 Of Satan, (for I glory in the name,
 Antagonist of Heav'n's almighty King)
 Amply have merited of me, of all
 Th' infernal empue, that so near heav'n's door
 Triumphal with triumphal act have met, 390
 Mine with this glorious work, and made one realm
 Hell and this world, one realm, one continent
 Of easy thorough-fare. Therefore while I
 Descend through darkness, on your road with ease,
 To my associate Pow'rs, them to acquaint 395
 With these successes, and with them rejoice,
 You two this way, among these numerous orbs
 All yours, right down to Paradise descend,
 There dwell and reign in bliss, thence on the earth
 Dominion exercise and in the air, 400
 Chiefly on Man, sole lord of all declar'd,
 Him first make sure your thrall, and lastly kill.
 My substitutes I send you, and create
 Plenipotent on earth of matchless might
 Issuing from me. on your joint vigor now 405
 My hold of this new kingdom all depends,
 Through Sin to Death expos'd by my exploit.
 If your joint pow'r prevail, th' affairs of Hell
 No detriment need fear; go and be strong.

So saying he dismiss'd them, they with speed 410
 Their course through thickest constellations held,
 Spreading their bane, the blasted stars look'd wan,

And planets, planet-struck, real eclipse
 Then suff'r'd Th' other way Satan went down
 The causey to Hell gate, on either side 415
 Disparted Chaos over built exclam'd,
 And with rebounding surge the bars assai'd,
 That scor'd his indignation through the gate,
 Wide open and unguarded, Satan pass'd,
 And I about foara desolate, for those 420
 Appo rted to st there, had left their charge,
 Flown to the upper world, the rest were all
 Far to th' inland retir'd, about the walls
 Of Pandemonium, city and proud seat
 Of Lucifer, so by allusion call'd 425
 Of that bright star to Satan paragon'd
 There kept their watch the legions, while the Grand
 In council sat, solicitous what chance
 Might intercept their empe'ror sent, so he
 Departing gave command, and they observ'd. 430
 As when the Tartar from his Rusian foe
 By Afracan over the snowy plains
 Retires, or Bactrian Sophi from the horns
 Of Turkish crescent, leaves all waste beyond
 The realm of Aladule, in his retreat 435
 To Tauris or Cafseen So these the late
 Heav'n-banish'd host, left deserte utmost Hell
 Many a dark league, reduc'd in careful watch
 Round their metropolis, and now expecting
 Each hour their great advehturer from the search 440
 Of foreign worlds; he through the midst unmark'd,
 In show plebian Angel militant

Of

Of lowest order, pass'd, and from the door
Of that Plutonian hall, invisible
Ascended his high throne, which under state 445
Of richest texture spread, at the upper end
Was plac'd in regal lustre Down a while
He sat, and round about him saw unseen.
At last as from a cloud his fulgent head
And shape star-bright appear'd, or brighter, clad 450
With what permissive glory since his fall
Was left him, or false glitter All amaz'd
At that so sudden blaze the Stygian throng
Bent their aspect, and whom they wish'd beheld,
Their mighty chief return'd loud was th' acclame :
Forth rush'd in haste the great consulting peers,
Rais'd from their dark Divan, and with like joy
Congratulant approach'd him, who with hand
Silence, and with these words attention won.

Thrones, Dominations, Prinedoms, Virtues, Powers,
For in possession such, not only' of right,
I call you and declare you now, return'd
Successful beyond hope, to lead you forth
Triumphant out of this infernal pit
Abominable, accurs'd, the house of woe, 465
And dungeon of our tyrant now possest,
As Lords, a spacious world, to' our native Heaven
Little inferior, by my adventure hard
With peril great achiev'd. Long were to tell
What I have done, what suffer'd, with what pain 470
Voyag'd th' unreal, vast, unbounded deep
Of horrible confusion, over which

By Sin and Death a broad way now is pav'd
 To expedite your glorious march, but I
 Toil'd out my uncouth passage, forc'd to ride
 Th' untractable abys, plung'd in the womb
 Of unoriginal Night and Chaos wild,
 That jealous of their secrets fiercely' oppos'd
 My journey strange, with clamorous uproar
 Protesting fate supreme, thence how I found 480
 The new-created world, which fame in Heaven
 Long had foretold, a fabric wonderful
 Of absolute perfection, therein Man
 Plac'd in a Paradise, by our exile
 Made happy Him by fraud I have seduc'd 485
 From his Creator, and the more to' increase
 Your wonder, with an apple, he thereat
 Offended, worth your laughter, hath giv'n up
 Both his beloved Man and all his world,
 To Sin and Death a prey, and so to us, 490
 Without our hazard, labor, or alarm,
 To range in, and to dwell, and over Man
 To rule, as over all he should have rul'd.
 True is, me also he hath judg'd, or rather
 Me not, but the brute serpent in whose shape 495
 Man I deceiv'd that which to me belongs,
 Is enmity, which he will put between
 Me and mankind, I am to bruise his heel;
 His feed, when is not set, shall bruise my head:
 A world who would not purchase with a bruise, 500
 Or much more grievous pain? Ye have th' account
 Of my performance. What remains, ye Gods,

But

But up and enter now into full bliss?

So having said, a while he stood, expecting

Their universal shout and high applause

505

To fill his ear, when contrary he hears

On all sides, from innumerable tongues

A dismal universal hiss, the sound

Of public scorn, he wonder'd, but not long

Had leisure, wond'ring at himself now more

510

His visage drawn he felt to sharp and spare,

His arms clung to his ribs, his legs intwining

Each other, till supplanted down he fell

A monstrous serpent on his belly prone,

Reluctant, but in vain, a greater power

515

Now rul'd him, purif'd in the shape he finn'd

According to his doom he would have spoke,

But hiss for hiss return'd with forked tongue

To forked tongue, for now were all transform'd

Alike, to serpents all as accessories

520

To his bold riot. dreadful was the din

Of hissing through the hall, thick swarming now

With complicated monsters head and tail,

Scorpion, and Aisp, and Amphibæna dre,

Cerafes horn'd, Hydrus, and Elops drear,

525

And Dipsas (not so thick swarm'd once the soil

Bedropt with blood of Gorgon, or the ile

Ophiusa) but still greatest he the midst,

Now Dragon grown, larger than whom the sun

Ingender'd in the Pythian vale on slime,

530

Huge Python, and his pow'r no less he seem'd

Above the rest still to retain; they all

Him

Him follow'd issuing forth to th' open feld,
Where all yet left of that revolted rout
Heav'n-fall'n, in station stood or just array,
Sublime with expectation when to see
In triunph issuing forth their glorious chief:
They saw, but other fight instead, a crowd
Of ugly serpents, horror on them fell,
And horrid sympathy, for what they saw, 540
They felt themselves now changing; down their arms,
Down fell both spear and sheld, down they as fast,
And the dire hiss renew'd, and the dire form
Catch'd by contagion, like in punishment,
As, in their crime Thus was th' applause they meant
Turn'd to exploding hiss, triumph to shame
Cast on themselves from their own mouths There stood
A grove hard by, sprung up with this their change,
His will who reigns above, to aggravate
Their penance, laden with fair fruit, like that 550
Which grew in Paradise, the bait of Eve
Us'd by the Tempter: on that prospect strange
Their earnest eyes they fix'd, imagining
For one forbidden tree a multitude
Now ris'n, to work them firther woe or shame; 555
Yet parch'd with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain,
But on they roll'd in heaps, and up the trees
Climbing, sat thicker than the snaky locks
That curl'd Megæra greedily they pluck'd 560
The fruitage fair to fight, like that which grew
Near that bituminous lake where Sodom flam'd;

This

This more delusive, not the touch, but taste
 Deceiv'd, they fondly think to allay
 Their appetite with gust, instead of fruit 565
 Chew'd bitter ashes, which th' offended taste
 With spattering noise rejected oft they assay'd,
 Hunger and thirst constraining, drug'd as oft,
 With hatefulest disrelish writh'd their jaws
 With foot and cinders fill'd so oft they fell 570
 Into the same illusion, not as Man [plagu'd
 Whom they triumph'd once laps'd. Thus were they
 And worn with famine, long and ceaseless his,
 Till their lost shape, permitted, they resum'd,
 Yearly injoin'd, some say, to undergo 575
 This annual humbling certain number'd days,
 To dash their pride, and joy for man seduc'd.
 However some tradition they dispers'd
 Among the Heathen of their purchase got,
 And fabled how the Serpent, whom they call'd 580
 Ophion with Eurynome, the wide
 Encroaching Eve perhaps, had firſt the rule
 Of high Olympus, thence by Saturn driven
 And Ops, ere yet Dictæan Jove was born.
 Mean while in Paradise the hellish pair 585
 Too ſoon arriv'd, Sin there in pow'r before,
 Once actual, now in body, and to dwell
 Habitual habitant; behind her Death
 Close following pace for pace, not mounted yet
 On his pale horse to whom Sin thus began. 590
 Second of Satan sprung, all-conqu'ring Death,
 What think'ſt thou of our empire now, though earn'd
 With

With travcl difficult, not better far
 Than still at Hell's dark threshold to' have sat watch,
 Unnam'd, undreaded, and thyself half starv'd ? 595

Whom thus the Sin-born monster answer'd soon.

To me, who with eternal famin pine,
 Alike i. Hell, or Paradise, or Heaven,
 There best, where most with ravin I may meet;
 Which here, though plenteous, all too little seems 600
 To stuff this raw, this vast unhide-bound corps.

To whom th' incestuous mother thus reply'd
 Thou therefore on these herbs, and fruits, and flowers
 Feed first, on each beast next, and fish, and fowl,
 No homely morsels, and whatever thing 605
 The scythe of Time mowes down, devour unspar'd,
 Till I in Man residing through the race,
 His thoughts, his looks, words, actions all infect,
 And season him thy last and sweetest prey.

This said, they both betook them several ways, 610
 Both to destroy, or unimmortal make
 All kinds, and for destruction to mature
 Sooner or later, which th' Almighty seeing,
 From his transcendent seat the Saints among,
 To those bright Orders utter'd thus his voice 615

See with what heat these dogs of Hell advance
 To waste and havoc yonder world, which I
 So fair and good created, and had still
 Kept in that state, had not the folly' of Man
 Let in these wasteful furies, who impute 620
 Folly to me, so doth the prince of Hell
 And his adherents, that with so much ease

I suffer them to enter and possess
 A place so heav'ly, and conniving seem
 To gratify my scornful enemies, 625
 That laugh, as if, transported with some fit
 Of passion, I to them had quitted all,
 At random yielded up to their misrule,
 And know not that I call'd and drew them thither
 My Hell-hounds, to lick up the draf^t and filth 630
 Which Man's polluting sin with taint hath shed
 On what was pure, till cramm'd and gorg'd, nigh burst
 With fuck'd and glutted offal, at one fling
 Of thy victorious aim, well-pleasing Son,
 Both Sin, and Death, and yawning Grave at last 635
 Through Chaos hurl'd, obstruct the mouth of Hell
 For ever, and seal up his ravenous jaws.
 Then Heav'n and Earth renew'd shall be made pure
 To sanctity that shall receive no stain.
 Till then the curse pronounc'd on both precedes 640

He ended, and the heav'ly audience loud
 Sung Halleluah, as the sound of seas,
 Through multitude that fung Just are thy ways,
 Righteous are thy decrees on all thy works;
 Who can extenuate thee? Next, to the Son, 645
 Destin'd restorer of mankind, by whom
 New Heav'n and Earth shall to the ages rise,
 Oi down from Heav'n descend. Such was their song,
 While the Creator calling forth by name
 His mighty Angels gave them several charge 650
 As forted best with present things. The sun
 Had first his precept so to move, so shine,

As

As might affect the earth with cold and heat
 Scarce tolerable, and from the north to call
 Decrepit winter, from the south to bring 655
 Solstitial summer's heat. To the blanc moon
 Her office they prescrib'd, to th' other five
 Then planetary motions and asp cts
 In sextile, square, and trine, and opposit
 Of noxious efficacy, and when to join
 In synod unbenign, and taught the fix'd
 Their influence malignant when to shower,
 Which of them rising with the sun, or falling,
 Should prove tempestuous To the winds they set
 Their corners, when with bluster to confound 665
 Sea, air, and shore, the thunder when to roll
 With terror through the dark aereal hall
 Some say he bid his angels turn ascanse
 The poles of earth twice ten degrees and more
 From the sun's axle, they with labor push'd
 Oblique the centric globe. Some say the sun 670
 Was bid turn reins from th' equinoctial road
 Like distant breadth to Taurus with the seven
 Atlantic Sisters, and the Spartan Twins
 Up to the Tropic Crab, thence down a main
 By Leo and the Virgin and the Scales, 675
 As deep as Capricorn, to bring in change
 Of seasons to each clime; else had the spring
 Perpetual smil'd on earth with vernant flowers,
 Equal in days and nights, except to those
 Beyond the polar circles, to them day 680
 Had unbenighted shone, while the low sun

To recompence his distance, in their sight
Had rounded still th' horizon, and not known
Or east or west, which had forbid the snow 685
From cold Estotiland, and south as far
Beneath Magellan. At that tasted fruit
The sun, as from Thyéstean banquet, turn'd
His course intended ; else how had the world
Inhabited, though sinless, more than now, 690
Avoided pinching cold and scorching heat ?
These changes in the Heav'ns, though slow, produc'd
Like change on sea and land, fidal blast,
Vapor, and mist, and exhalation hot,
Corrupt and pestilent. Now from the north 695
Of Norumbega, and the Samoed shore,
Bursting their brazen dungeon, arm'd with ice
And snow and hail and stormy gust and flaw,
Boreas and Cæcias and Argestes loud
And Thrascias rend the woods and seas upturn, 700
With adverse blast upturns them from the south
Notus and Afer black with thundrous clouds
From Serralonia; thwart of these as fierce
Forth rush the Levant and the Ponent winds
Eurus and Zephyr with their lateral noise, 705
Sirocco, and Libecchio. Thus began
Outrage from lifeless things, but Discord first
Daughter of Sin, among th' irrational,
Death introduc'd through fierce antipathy
Beast now with beast 'gan war, and fowl with fowl, 710
And fish with fish; to graze the herb all leaving,
Devour'd each other; nor stood much in awe

Of

Of Man, but fled him, or with count'nce grim
 Glar'd on him passing. These were from without
 The growing miseries which Adam saw 715
 Already' in part, though hid in gloomiest shade,
 To sorrow' abandon'd, but worse felt within,
 And in a troubled sea of passion tost,
 Thus to disburden sought with sad complaint.

O miserable of happy ! is this the end 720
 Of this new glorious world, and me so late
 The glory of that glory, who now become
 Accurs'd of blessed, hide me from the face
 Of God, whom to behold was then my highth
 Of happiness ! Yet well, if here would end 725
 The misery ; I deserv'd it, and would bear
 My own deservings, but this will not serve ;
 All that I eat or drink, or shall beget,
 Is propagated curse. O voice once heard
 Delightfully, *Increase and multiply,* 730
 Now death to hear ! for what can I increase
 Or multiply, but curses on my head ?
 Who of all ages to succeed, but feeling
 The evil on him brought by me, will curse
 My head ? Ill fare our ancestor impure, 735
 For this we may thank Adam; but his thanks
 Shall be the execration ! So besides
 Mine own that bide upon me, all from me
 Shall with a fierce reflux on me redound,
 On me as on their natural center light 740
 Heavy, though in their place. O fleeting joys
 Of Paradise, dear bought with lasting woes !

Did I request thee, Maker, from my clay
 To mold me Man, did I solicit thee
 From darkness to promote me, or here place 745
 In this delicious garden ? as my will
 Concur'd not to my be'ing, it were but iight
 And equal to reduce me to my dust,
 Desirous to resign and iender back
 All I receiv'd, unable to perform 750
 Thy terms too hard, by which I was to hold
 The good I sought not To the loss of that,
 Sufficient penalty, why hast thou added
 The sense of endless woes ? inexplicable
 Thy justice seems. Yet, to say truth, too late 755
 I thus contest, then should have been refus'd
 Those terms whatever, when they were propos'd.
 Thou didst accept them wilt thou' enjoy the good,
 Then cavil the conditions ? and though God
 Made thee without thy leave, what if thy son 760
 Prove disobedient, and reprov'd, retort,
 Wherefore didst thou beget me ? I sought it not.
 Wouldst thou admit for his contempt of thee
 That proud excuse ? yet him not thy election,
 But natural necessity begot. 765
 God made thee' of choice his own, and of his own
 To serve him, thy reward was of his grace,
 Thy punishment then justly' is at his will.
 Be' it so, for I submit, his doom is fair,
 That dust I am, and shall to dust return : 770
 O welcome hour whenever ! why delays
 His hand to execute what his decree

Fix'd

Fix'd on this day ? why do I overlive,
 Why am I mock'd with death, and lengthen'd out
 To deathless pain ? how gladly would I meet 775
 Mortality my sentence, and be earth
 Insensible ! how glad would lay me down
 As in my mother's lap ? there I should rest
 And sleep secure, his dreadful voice no more
 Would thunder in my ears, no fear of worse 780
 To me and to my offspring would torment me
 With cruel expectation. Yet one doubt
 Pursues me still, lest all I cannot die,
 Lest that pure breath of life, the spi'rit of Man
 Which God inspir'd, cannot together perish 785
 With this corporeal clod, then in the grave,
 Or in some other dismal place, who knows
 But I shall die a living death ? O thought
 Horrid, if true ! yet why ? it was but breath
 Of life that finn'd, what dies but what had life 790
 And sin ? the body properly hath neither.
 All of me then shall die let this appease
 The doubt, since human reach no further knows.
 For though the Lord of all be infinite,
 Is his wrath also ? be it, Man is not so, 795
 But mortal doom'd. How can he exercise
 Wrath without end on Man whom death must end ?
 Can he make deathless death ? that were to make
 Strange contradiction, which to God himself
 Impossible is held, as argument 800
 Of weakness, not of pow'r. Will he draw out,
 For anger's sake, finite to infinite

In punish'd Man, to satisfy his rigor
Satisfy'd never ? that were to extend
His sentence beyond dust and nature's law, 805
By which all causes else according still
To the reception of their matter act,
Not to th' extent of their own sphere. But say
That death be not one stroke, as I suppos'd,
Bereaving sense, but endless misery 810
From this day onward, which I feel begun
Both in me, and without me, and so last
To perpetuity ; Ay me, that fear
Comes thund'ring back with dreadful revolution
On my defenseless head ; both Death and I 815
Are found eternal, and incorporate both,
Nor I on my part single, in me all
Posterity stands curs'd Fair patrimony
That I must leave ye, Sons, O were I able
To waste it all myself, and leave ye none ! 820
So disinherited how would you bleſs
Me now your curse ! Ah, why should all mankind
For one man's fault thus guiltless be condemn'd,
If guiltless ? But from me what can proceed,
But all corrupt, both mind and will deprav'd 825
Not to do only, but to will the same
With me ? how can they then acquitted stand
In fight of God ?' Him after all disputes
Forc'd I absolve : all my evasions vain,
And reasonings, though through mazes, lead me still
But to my own conviction. first and last
On me, me only, as the source and spring

Of

Of all corruption, all the blame lights due;
So might the wrath Fond wish¹ couldst thou support
That burden heavier than the earth to bear, 835
Than all the world much heavier, though divided
With that bad Woman² Thus what thou desir'st
And what thou fear'st, alike destroys all hope
Of refuge, and concludes thee miserable
Beyond all past example and future, 840
To Satan only like both crime and doom.
O Conscience, into what abyss of fears
And horrors hast thou driv'n me, out of which
I find no way, from deep to deeper plung'd!
Thus Adam to himself lamented loud 845
Through the still night, not now, as ere Man fell,
Wholesome and cool, and mild, but with black air
Accompanied, with damps and dreadful gloom,
Which to his evil conscience represented
All things with double terror: on the ground 850
Outstretch'd he lay, on the cold ground, and oft
Curs'd his creation, death as oft accus'd
Of tardy execution, since denounc'd
The day of his offense. Why comes not death,
Said he, with one thrice acceptable stroke 855
To end me? shall truth fail to keep her word,
Justice divine not hasten to be just?
But death comes not at call, justice divine
Mends not her slowest pace for prayers or cries
O woods, O fountains, hillocks, dales and bowers, 860
With other echo late I taught your shades
To answer, and resound far other song.

Whom

Whom thus afflicted when sad Eve beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she aslay'd. 865
But her with stern regard he thus repell'd.

Out of my sight, thou Serpent, that name best
Befits thee with him leagu'd, thyself as false
And hateful, nothing wants, but that thy shape,
Like his, and color serpentine, may show 870
Thy inward fraud, to warn all creatures from thee
Henceforth, lest that too heav'nly form, pretended
To hellish falsehood, snare them. But for thee
I had persisted happy', had not thy pride
And wand'ring vanity, when least was safe, 875
Rejected my forewarning, and disdain'd
Not to be trusted, longing to be seen
Though by the Dev'il himself, him overweening
To over-reach, but with the serpent meeting
Fool'd and beguil'd, by him thou, I by thee, 880
To trust thee from my side, imagin'd wife,
Constant, mature, proof against all assaults,
And understood not all was but a show
Rather than solid virtue', all but a rib
Crooked by nature, bent, as now appears, 885
More to the part sinister, from me drawn,
Well if thrown out, as supernumerary
To my just number found O why did God,
Creator wife, that peopled highest Heaven
With Spirits masculine, create at last 890
This novelty on earth, this far defect
Of nature, and not fill the world at once

With Men as Angels without feminine,
Or find some other way to generate
Mankind ? this mischief had not then befall'n, 895
And more that shall befall, innumerable
Disturbances on earth through female snares,
And strait conjunction with this sex for either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake ; 900
Or whom he wishes most shall seldom gain
Through her perverseness, but shall see her gain'd
By a far worse, or, if she love, withheld
By parents ; or his happiest choice too late
Shall meet, already link'd and wedlock-bound 905
To a fell adversary, his hate or shame.
Which infinite calamity shall cause
To human life, and household peace confound.

He added not, and from her turn'd, but Eve
Not so repuls'd, with tears that ceas'd not flowing, 910
And tresses all disorder'd, at his feet
Fell humble, and embracing them, besought
His peace, and thus proceeded in her plaint.

Forsake me not thus, Adam : witness Heaven
What love sincere, and reverence in my heart 915
I bear thee, and unweeting have offended,
Unhappily deceiv'd; thy suppliant
I beg, and clasp thy knees, bereave me not,
Whereon I live, thy gentle looks, thy aid,
Thy counsel in this uttermost distress, 920
My only strength and stay forlorn of thee,
Whither shall I betake me, where subfist ?

While

While yet we live, scarce one short hour perhaps,
 Between us two let there be peace, both joining,
 As join'd in injuries, one enmity 925
 Against a foe by doom express assign'd us,
 That cruel Serpent On me exercise not
 Thy hatred for this misery befall'n,
 On me already lost, me than thyself
 More miserable; both have farr'd, but thou 930
 Against God only', I against God and thee,
 And to the place of judgment will return,
 There with my cries importune Heav'n, that all
 The sentence from thy head remov'd may light
 On me, sole cause to thee of all this woe, 935
 Me, me only, just object of his ire.

She ended weeping, and her lowly plight,
 Immoveable till peace obtain'd from fault
 Acknowledg'd and deplor'd, in Adam wrought
 Commiseration; soon his heart relented 940
 Tow'ards her, his life so late and sole delight,
 Now at his feet submissive in distres,
 Creature so fair his reconcilement seeking,
 His counsel, whom she had displeas'd, his aid;
 As one disarm'd, his anger all he lost, 945
 And thus with peaceful words uprais'd her soon.

Unwary', and too desirous, as before,
 So now of what thou know'ft not, who desir'ft
 The punishment all on thyself, alas,
 Bear thine own first, ill able to sustain 950
 His full wrath, whose thou feel'ft as yet least part,
 And my displeasure bear'ft so ill. If prayers

Could

Could alter high decrees, I to that place
 Would speed before thee, and be louder heard,
 That on my head all might be visited,
 Thy frailty and infirmer sex forgiven,
 To me committed and by me expos'd.
 955
 But wife, let us no more contend, nor blame
 Each other, blam'd enough elsewhere, but strive
 In offices of love, how we may lighten
 Each other's burden, in our share of woe,
 Since this day's death denounc'd, if ought I see,
 Will prove no sudden, but a slow-pac'd evil,
 A long day's dying to augment our pain,
 And to our seed (O hapless seed!) deriv'd.
 965

To whom thus Eve, recovering heart, reply'd.

Adam, by sad experiment I know
 How little weight my words with thee can find,
 Found so erroneous, thence by just event
 Found so unfortunate; nevertheless,
 Restor'd by thee, vile as I am, to place
 Of new acceptance, hopeful to regain
 Thy love, the sole contentment of my heart
 Living or dying, from thee I will not hide
 What thoughts in my unquiet breast are risen,
 975
 Tending to some relief of our extremes,
 Or end, though sharp and sad, yet tolerable,
 As in our evils, and of easier choice.
 If care of our descent perplex us most,
 Which must be born to certain woe, devour'd
 By Death at last, and miserable it is
 980

To

To be to others cause of misery,
Our own begotten, and of our loins to bring
Into this cursed world a woful race,
That after wretched life must be at last
Food for so foul a monster, in thy power
It lies, yet ere conception to prevent
The race unblest, to be'ing yet unbegot.
Childless thou art, childless remain so Death
Shall be deceiv'd his glut, and with us two
Be forc'd to satisfy his ravenous maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain
From love's due rites, nuptial embraces sweet,
And with desire to languish without hope,
Before the present object languishing
With like desire, which would be misery
And torment leis than none of what we dread ;
Then both ourselves and seed at once to free
From what we fear from both, let us make short, 1000
Let us seek Death, or, he not found, supply
With our own hands his office on ourselves
Why stand we longer shivering under fears,
That show no end but death, and have the power,
Of many ways to die the shortest choosing, 1005
Destruction with destruction to destroy ?

To better hopes his more attentive mind
 Lab'ring had rais'd, and thus to Eve reply'd.

Eve, thy contempt of life and pleasure seems
 To argue in thee something more sublime
 And excellent than what thy mind contemns, 1015

But self-destruction therefore sought, refutes
 That excellence thought in thee, and implies,

Not thy contempt, but anguish and regret
 For loss of life and pleasure overlov'd.

Or if thou covet death, as utmost end 1020

Of misery, so thinking to evade

The penalty pronounced, doubt not but God
 Hath wiser arm'd his vengeful ire than so

To be foretell'd; much more I fear lest death
 So snatch'd will not exempt us from the pain 1025

We are by doom to pay, rather such acts

Of contumacy will provoke the Highest

To make death in us live: Then let us seek

Some safer resolution, which methinks

I have in view, calling to mind with heed 1030

Part of our sentence, that thy seed shall bruise

The Serpent's head; piteous amends, unless

Be meant, whom I conjecture, our grand foe

Satan, who in the serpent hath contriv'd

Against us this deceit to crush his head 1035

Would be revenge indeed; which will be lost

By death brought on ourselves, or childless days

Resolv'd as thou propostest, so our foe

Shall 'scape his punishment ordain'd, and we

Instead

Instead shall double ours upon our heads. 1040
No more be mention'd then of violence
Against ourselves, and wilful barrenness,
That cuts us off from hope, and favors only
Rancor and pride, impatience and despite,
Reluctance against God and his just yoke 1045
Laid on our necks. Remember with what mild
And gracious temper he both heard and judg'd
Without wrath or reviling, we expected
Immediate dissolution, which we thought
Was meant by death that day, when lo, to thee 1050
Pains only in child-bearing were fo'retold,
And bringing forth, soon recompens'd with joy,
Fruit of thy womb. on me the curse a-slope
Glanc'd on the ground, with labor I must earn
My bread; what harm? Idleness had been worse, 1055
My labor will sustain me, and left cold
Or heat should injure us, his timely care
Hath unbefought provided, and his hands
Cloth'd us unworthy, pitying while he judg'd;
How much more, if we pray him, will his ear 1060
Be open, and his heart to pity' incline,
And teach us further by what means to shun
Th' inclement seasons, rain, ice, hail, and snow?
Which now the sky with various face begins
To show us in this mountain, while the winds 1065
Blow moist and keen, shattering the graceful locks
Of these fair spreading trees; which bids us seek
Some better shroud, some better warin' to cheish

Our limbs benumm'd, ere this diurnal flar
Leave cold the night, how we his gather'd beams 1070
Reflected, may with matter fere foment
Or by collision of two bodies grind
The air attrite to fire, as late the clouds
Justling or push'd with winds rude in their shoc
Tine the flant lightning, whose thwart flame driv'n down
Kindles the gummy bark of fir or pine,
And sends a comfortable heat from far,
Which might supply the sun such fire to use,
And what may else be remedy or cure
To evils which our own misdeeds have wrought, 1080
He will instruct us praying, and of grace
Beseeching him, so as we need not fear
To pass commodiously this life, sustain'd
By him with many comforts, till we end
In dust, our final rest and native home. 1085
What better can we do, than to the place
Repairing where he judg'd us, prostrate fall
Before him reverent, and there confess
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the air 1090
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek ?
Undoubtedly he will relent and turn
From his displeasure ; in whose look serene,
When angry most he seem'd and most severe, 1095
What else but favor, grace, and mercy shone ?

So spake our father penitent, nor Eve
Felt less remorse they forthwith to the place
Repairing where he judg'd them, prostrate fell
Before him reverent, and both confess'd 1100
Humbly their faults, and pardon begg'd, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow' unfeign'd, and humiliation meek.

THE END OF THE TENTH BOOK.

T H E
E L E V E N T H B O O K
O F
P A R A D I S E L O S T.

T H E A R G U M E N T.

The Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them. God accepts them, but declares that they must no longer abide in Paradise ; sends Michael with a band of Cherubim to dispossess them, but first to reveal to Adam future things Michael's coming down. Adam shows to Eve certain ominous signs; he discerns Michael's approach, goes out to meet him, the Angel denounces their departure. Eve's Lamentation. Adam pleads, but submits. The Angel leads him up to a high hill, sets before him, in vision what shall happen till the flood

P A R A D I S E L O S T.

B O O K XI.

T HUS they in lowliest plight repentant stood
 Praying, for from the mercy-seat above
 Preventient grace descending had remov'd
 The stony from their hearts, and made new flesh
 Regenerate grow instead, that sighs now breath'd 5
 Unutterable, which the Spi'rit of prayer
 Inspir'd, and wing'd for Heaven with speedier flight
 Than loudest oratory yet their port
 Not of mean suitors, nor important less
 Seem'd their petition, than when th' ancient pair 10
 In fables old, less ancient yet than these,
 Deucalion and chaste Pyrrha, to restore
 The race of mankind drown'd, before the shrine
 Of Themis stood devout. To Heav'n their prayers
 Flew up, nor miss'd the way, by envious winds 15
 Blown vagabond or frustrate in they pass'd
 Dimensionless through heav'nly doors, then clad
 With incense, where the golden altar fum'd,
 By their great intercessor, came in sight
 Before the Father's throne. them the glad Son 20
 Presenting, thus to intercede began.

See, Father, what first fruits on earth are sprung

From thy implanted grace in Man, these sighs
 And pray'rs, which in this golden censer, mix'd
 With incense, I thy priest before thee bring, 25
 Fruits of more pleasing favor from thy seed
 Sown with contrition in his heart, than those
 Which his own hand manuring all the trees
 Of Paradise could have produc'd, ere fall'n
 From innocence. Now therefore bend thine ear 30
 To supplication, hear his sighs though mute,
 Unskilful with what words to pray, let me
 Interpret for him, me his advocate
 And propitiation; all his works on me
 Good or not good ingraft, my merit those 35
 Shall perfect, and for these my death shall pay.
 Accept me, and in me from these receive
 'The smell of peace tow'ard mankind, let him live
 Before thee reconcil'd, at least his days
 Number'd, though sad, till death, his doom, (which I
 To mitigate thus plead, not to reverse)
 To better life shall yield him, where with me
 All my redeem'd may dwell in joy and blis,
 Made one with me as I with thee am one.

To whom the Father, without cloud, serene. 45
 All thy request for Man, accepted Son,
 Obtain, all thy request was my decree:
 But longer in that Paradise to dwell,
 The law I gave to nature him forbids.
 Those pure immortal elements that know 50
 No gross, no unharmonious mixture foul,
 Eject him tainted now, and purge him off

As a distemper, gross to air as gross,
 And mortal food, as may dispose him best
 For dissolution wrought by sin, that first
 Distemper'd all things, and of incorrupt
 Corrupted. I at first with two fair gifts
 Created him endow'd, with happiness
 And immortality that fondly lost,
 This other serv'd but to eternize woe; 60
 Till I provided death, so death becomes
 His final remedy, and after life
 Try'd in sharp tribulation, and refin'd
 By faith and faithful works, to second life,
 Wak'd in the renovation of the just, 65
 Resigns him up with Heav'n and Earth renew'd.
 But let us call to synod all the Blest [hide
 Through Heav'n's wide bounds; from them I will not
 My judgments, how with Mankind I proceed,
 As how with peccant Angels late they saw, 70
 And in their state, though firm, stood more confirm'd.

He ended, and the Son gave signal high
 To the bright minister that watch'd, he blew
 His trumpet, heard in Oreb since perhaps
 When God descended, and perhaps once more 75
 To found at general doom. Th' angelic blast
 Fill'd all the regions. from their blissful bowers
 Of amarantin shade, fountain or spring,
 By the waters of life, where'er they sat
 In fellowships of joy, the sons of light 80
 Hasted, resorting to the summons high,
 And took their seats, till from his throne supreme

Th' Almighty thus pronounc'd his sovran will.

O Sons, like one of us Man is become
 To know both good and evil, since his taste 85
 Of that defended fruit, but let him boast
 His knowledge of good lost, and evil got,
 Happier, had it suffic'd him to have known
 Good by itself, and evil not at all
 He sorrows now, repents, and prays contrite, 90
 My motions in him; longer than they move,
 His heart I know, how variable and vain
 Self-left. Lest therefore his now bolder hand
 Reach also of the tree of life, and eat,
 And live for ever, dream at least to live 95
 For ever, to remove him I decree,
 And send him from the garden forth to till
 The ground whence he was taken, fitter soil
 Michael, this my behest have thou in charge,
 Take to thee from among the Cherubim 100
 Thy choice of flaming warriors, lest the Fiend,
 Or in behalf of Man, or to invade
 Vacant possession, some new trouble raise.
 Haste thee, and from the Paradise of God
 Without remorse drive out the sinful pair, 105
 From hallow'd ground th' unholy, and denounce
 To them and to their progeny from thence
 Perpetual banishment. Yet lest they faint
 At the sad sentence rigorously urg'd,
 For I behold them soften'd and with tears 110
 Bewailing their excess, all terror hide.
 If patiently thy bidding they obey,

Dismiss

Dismiss them not disconsolate; reveal
To Adam what shall come in future days,
As I shall thee enlighten, intermix 115
My covenant in the Woman's seed renew'd;
So send them forth, though sorrowing, yet in peace:
And on the east side of the garden place,
Where entrance up from Eden easiest climbs,
Cherubic watch, and of a sword the flame 120
Wide-waving, all approach far off to fright,
And guard all passage to the tree of life:
Left Paradise a receptacle prove
To Spirits foul, and all my trees their prey,
With whose stol'n fruit Man once more to delude. 125

He ceas'd; and th' archangelic Pow'r prepar'd
For swift descent, with him the cohort bright
Of watchful Cherubim; four faces each
Had, like a double Janus, all their shape
Spangled with eyes, more numerous than those 130
Of Argus, and more wakeful than to drowsie,
Charm'd with Arcadian pipe, the past'ral reed
Of Hermes, or his opiate rod. Mean while
To refalute the world with sacred light
Leucothea wak'd, and with fresh dews imbalm'd 135
The earth, when Adam and first matron Eve
Had ended now their orisons, and found
Strength added from above, new hope to spring
Out of despair, joy, but with fear yet link'd,
Which thus to Eve his welcome words renew'd 140
Eve, easily may faith admit, that all
The good which we enjoy, from Heav'n descends,

But

But that from us ought should ascend to Heaven
 So prevalent as to concern the mind
 Of God high-blest, or to incline his will, 145
 Hard to belief may seem, yet this will prayer
 Or one short sigh of human breath, upborne
 Ev'n to the seat of God. For since I sought
 By pray'r th' offended Deity to' appease,
 Kneel'd and before him humbled all my heart, 150
 Methought I saw him placable and mild,
 Bending his ear; persuasion in me grew
 That I was heard with favor, peace return'd
 Home to my breast, and to my memory
 His promise, that thy seed shall bruise our foe; 155
 Which then not minded in dism'ay, yet now
 Assures me that the bitterness of death
 Is past, and we shall live. Whence hail to thee,
 Eve rightly call'd, mother of all mankind,
 Mother of all things living, since by thee 160
 Man is to live, and all things live for Man.

To whom thus Eve with sad demeanour meek.
 Ill worthy I such title should belong
 To me transgressor, who for thee ordain'd
 A help, became thy snare; to me reproach 165
 Rather belongs, distrust, and all dispraise:
 But infinite in pardon was my judge,
 That I, who first brought death on all, am grac'd
 The source of life; next favourable thou,
 Who highly thus to' intitle me vouchsaf'it, 170
 Far other name deserving But the field
 To labor calls us now with sweat impos'd,

Though

Though after sleepless night, for see the morn,
 All unconcern'd with our unrest, begins
 Her rosy progres fmailing, let us forth, 175
 I never from thy side henceforth to stray,
 Where'er our day's work lies, though now injoin'd
 Laborious, till day droop, while here we dwell,
 What can be toilsome in these pleafant walks ?
 Here let us live, though in fall'n state, content. 180

So spake, so wish'd much-humbled Eve, but fate
 Subscrib'd not; Nature first gave signs, impress'd
 On bird, beast, air, suddenly eclips'd
 After short blush of morn, nigh in her flight
 The bird of Jove, stoop'd from his airy tour, 185
 Two birds of gayest plume before him drove;
 Down from a hill the beast that reigns in woods,
 First hunter then, pursu'd a gentle brace,
 Goodliest of all the forest, hart and hind;
 Direct to th' eastern gate was bent their flight. 190
 Adam observ'd, and with his eye the chase
 Pursuing, not unmov'd to Eve thus spake.

O Eve, some further change awaits us nigh,
 Which Heav'n by these mute signs in nature shows,
 Forerunners of his purpose, or to warn 195
 Us haply too secure of our discharge
 From penalty, because from death releas'd
 Some days, how long, and what till then our life,
 Who knows, or more than this, that we are dust,
 And thither must return and be no more? 200
 Why else this double object in our flight
 Of flight pursu'd in th' air, and o'er the ground,

One way the self-same hour ? why in the east
 Darknes ere day's mid-course, and morning light
 More orient in yon western cloud, that draws 205
 O'er the blue firmament a radiant white,
 And slow descends, with something heav'nly fraught?

He err'd not, for by this the heav'nly bands
 Down from a sky of jasper lighted now
 In Paradise, and on a hill made halt, 210
 A glorious apparition, had not doubt
 And carnal fear that day dimm'd Adam's eye.
 Not that more glorious, when the Angels met
 Jacob in Mahanaim, where he saw
 The field pavilion'd with his guardians bright; 215
 Nor that which on the flaming mount appear'd
 In Dothan, cover'd with a camp of fire,
 Against the Syrian king, who to surprise
 One man, assassin like, had levied war,
 War unproclam'd. The princely Hierarch 220
 In their bright stand there left his Pow'rs to seise
 Possession of the garden ; he alone,
 To find where Adam shelter'd, took his way,
 Not unperceiv'd of Adam, who to Eve,
 While the great visitant approach'd, thus spake. 225

Eve, now expect great tidings, which perhaps
 Of us will soон determin, or impose
 New laws to be observ'd ; for I descry
 From yonder blazing cloud that veils the hill
 One of the heav'nly host, and by his gait 230
 None of the meanest, some great Potentate
 Or of the Thrones above, such majesty

Invests him coming ; yet not terrible
 That I should fear, nor sociably mild,
 As Raphael, that I should much confide, 235
 But solemn and sublime, whom not to offend,
 With reverence I must meet, and thou retire.

He ended , and th' Arch-Angel soon drew nigh,
 Not in his shape celestial, but as man
 Clad to meet man ; over his lucid arms 240
 A military vest of purple flow'd,
 Liverier than Melibcean, or the grain
 Of Sarra, worn by kings and heroes old
 In time of truce ; Iris had dipt the woof ;
 His starry helm unbuckled shew'd him prime 245
 In manhood where youth ended, by his side
 As in a glift'ring zodiac hung the sword,
 Satan's dire dread, and in his hand the spear.
 Adam bow'd low , he kingly from his state
 Inchn'd not, but his coming thus declar'd. 250

Adam, Heav'n's high behest no preface needs .
 Sufficient that thy pray'rs are heard, and Death,
 Then due by sentence when thou didst transgres,
 Defeated of his seizure many days
 Grv'n thee of grace, wherem thou may'ft repent, 255
 And one bad act with many deeds well done
 Mayst cover well may then thy Lord appeas'd
 Redeem thee quite from Death's rapacious clame ;
 But longer in this Paradise to dwell
 Permits not ; to remove thee I am come, 260
 And send thee from the garden forth to till
 The ground whence thou wast taken, fitter soi.

He added not, for Adam at the news
 Heart-struck with chilling gripe of sorrow stood,
 That all his senses bound, Eve, who unseen 265
 Yet all had heard, with audible lament
 Discover'd soon the place of her retire.

O unexpected stroke, worse than of Death !
 Must I thus leave thee, Paradise ? thus leave
 Thee, native foil, these happy walks and shades, 270
 Fit haunt of Gods ? where I had hope to spend,
 Quiet though sad, the respite of that day
 That must be mortal to us both. O flowers,
 That never will in other climate grow,
 My early visitation, and my last 275
 At even, which I bred up with tender hand
 From the first opening bud, and gave you names,
 Who now shall rear you to the sun, or rank
 Your tribes, and water from th' ambrosial fount ?
 Thee lastly, nuptial bow'r, by me adorn'd 280
 With what to sight or smell was sweet, from thee
 How shall I part, and whither wander down
 Into a lower world, to this obscure
 And wild ? how shall we breathe in other air
 Less pure, accustom'd to immortal fruits ? 285
 Whom thus the Angel interrupted mild.
 Lament not, Eve, but patiently resign
 What justly thou hast lost; nor set thy heart,
 Thus over-fond, on that which is not thine.
 Thy going is not lonely, with thee goes 290
 Thy husband, him to follow thou art bound ;
 Where he abides, think there thy native foil.

Adam

Adam by this from the cold sudden damp
 Recovering, and his scatter'd spi'rits return'd,
 To Michael thus his humble words addrefs'd. 295

Celestial, whether among the Thrones, or nam'd
 Of them the high'est, for such of shape may seem
 Prince above princes, gently haft thou told
 Thy message, which might else in telling wound,
 And in performing end us; what besides 300
 Of sorrow and dejection and despair
 Our frailty can sustain, thy tidings bring,
 Departure from this happy place, our sweet
 Recess, and only consolation left

Familiar to our eyes, all places else 305

Inhospitable' appear and desolate,
 Nor knowing us nor known and if by prayer
 Incessant I could hope to change the will
 Of him who all things can, I would not cease
 To weary him with my assiduous cries. 310

But pray'r against his absolute decree
 No more avails than breath against the wind,
 Blown stifling back on him that breathes it forth.
 Therefore to his great bidding I submit.

This most afflicts me, that departing hence, 315

As from his face I shall be hid, depriv'd
 His blessed count'nance, here I could frequent
 With worship place by place where he vouchsaf'd
 Presence divine, and to my sons relate,
 On this mount he appear'd, under this tree 320
 Stood visible, among these pines his voice
 I heard, here with him at this fountain talk'd.

So many grateful altars I would rear
Of grassy turf, and pile up every stone
Of lustre from the brook, in memory, 325
Or monument to ages, and thereon
Offer sweet-smelling gums and fruits and flowers
In yonder nether world where shall I seek
His bright appearances, or foot-step trace ?
For though I fled him angry, yet, recall'd 330
To life prolong'd and promis'd race, I now
Gladly behold though but his utmost skirts
Of glory, and far off his steps adore.

To whom thus Michael with regard benign.
Adam, thou know'st Heav'n his, and all the Earth,
Not this rock only', his omnipresence fills
Land, sea, and air, and every kind that lives,
Fomented by his virtual power and warm'd ;
All th' earth he gave thee to possess and rule,
No despicable gift; surmise not then 345
His presence to these narrow bounds confin'd
Of Paradise or Eden : this had been
Perhaps thy capital seat, from whence had spread
All generations, and had hither come
From all the ends of th' earth, to celebrate
And reverence thee their great progenitor. 350
But this præminence thou' hast lost, brought down
To dwell on even ground now with thy sons.
Yet doubt not but in valley and in plain
God is as here, and will be found alike
Present, and of his presence many a sign
Still following thee, still compassing thee round

With

With goodness and paternal love, his face
 Express, and of his steps the track divine.
 Which that thou may'st believe, and be confirm'd 355
 Ere thou from hence depart, know I am sent
 To shew thee what shall come in future days
 To thee and to thy offspring, good with bad
 Expect to hear, supernal grace contending
 With sinfulness of men, thereby to learn 360
 True patience, and to temper joy with fear
 And pious sorrow, equally inur'd
 By moderation either state to bear,
 Prosperous or adverse so shalt thou lead
 Safest thy life, and best prepar'd indure 365
 Thy mortal passage when it comes Ascend
 This hill, let Eve (for I have drench'd her eyes)
 Here sleep below, while thou to forefight wak'st;
 As once thou slept'st, while she to life was form'd.

To whom thus Adam gratefully reply'd. 370
 Ascend, I follow thee, safe Guide, the path
 Thou lead'st me, and to the hand of Heav'n submit,
 However chaf'tning, to the evil turn
 My obvious breast, arming to overcome
 By suffering, and earn rest from labor won, 375
 If so I may attain. So both ascend
 In the visions of God: It was a hill
 Of Paradise the highest, from whose top
 The hemisphere of earth in clearest ken
 Stretch'd out to th' amplest reach of prospect lay. 380
 Not high'er that hill nor wider looking round,
 Whereon for different cause the Tempter set

Our second Adam in the wilderness,
 To shew him all earth's kingdoms and their glory.
 His eye might there command wherever stood 385
 City of old or modern fame, thefeat
 Of mightiest empire, from the destin'd walls
 Of Cambalu, seat of Cathaian Can,
 And Samarchand by Oxus, Temur's throne,
 To Paquin of Sinæan kings, and thence 390
 To Agra and Lahor of great Mogul
 Down to the golden Chersonese, or where
 The Persian in Ecbatan sat, or since
 In Hispahan, or where the Russian Ksar
 In Mosco, or the Sultan in Bizance, 395
 Turkestan-born, nor could his eye not ken
 Th' empire of Negus to his utmost port
 Ercoco, and the less maritim kings
 Mombaza, and Quiloa, and Melind,
 And Sofala thought Ophir, to the realm 400
 Of Congo, and Angola farthest south,
 Or thence from Niger flood to Atlas mount
 The kingdoms of Almansor, Fez and Suz,
 Marocco and Algiers, and Tremisen;
 On Europe thence, and where Rome was to sway 405
 The world. in spi'rit perhaps he also saw
 Rich Mexico the seat of Montezume,
 And Cusco in Peru, the richer seat
 Of Atabalipa, and yet unspoil'd
 Guiana, whose great city Geryon's sons 410
 Call El Dorado, but to nobler fights
 Michael from Adam's eyes the film remov'd,

Which

Which that false fruit that promis'd clearer sight
Had bred; then purg'd with euphrasy and rue
The visual nerve, for he had much to see; 415
And from the well of life three drops instill'd.
So deep the power of these ingredients pierc'd,
E'en to th' inmost seat of mental sight,
That Adam now enforc'd to close his eyes,
Sunk down, and all his spirits become intranc'd; 420
But him the gentle Angel by the hand
Soon rais'd, and his attention thus recall'd.

Adam, now ope thine eyes, and first behold
Th' effects which thy original crime hath wrought
In some to spring from thee, who never touch'd 425
Th' excepted tree, nor with the snake conspir'd,
Nor sinn'd thy sin, yet from that sin derive
Corruption to bring forth more violent deeds.

His eyes he open'd, and beheld a field,
Part arable and tilth, whereon were sheaves 430
New reap'd, the other part sheep-walks and folds,
I' th' midst an altar as the land-mark stood,
Rustic, of grassy ford; thither anon
A sweaty reaper from his tillage brought
First fruits, the green ear, and the yellow sheaf, 435
Uncull'd, as came to hand; a shepherd next
More meek came with the firstlings of his flock
Choicest and best; then sacrificang, laid
The inwards and their fat, with incense strow'd,
On the cleft wood, and all due rites perform'd. 440
His offering soon propitious fire from Heaven
Consum'd with nimble glance, and grateful steam;

The other's not, for his was not sincere ,
Wherat he inly rag'd, and as they talk'd,
Smote him into the midriff with a stome 445
That beat out life , he fell, and deadly pale
Groan'd out his soul with gushing blood effus'd
Much at that sight was Adam in his heart
Distay'd, and thus in haste to th' Angel cry'd
O Teacher, some great mischief hath befall'n 450
To that meek man, who well had sacrific'd ,
Is piety thus and pure devotion paid ?

T' whom Michael thus, he also mov'd, reply'd
These two are brethren, Adam, and to come
Out of thy loins , th' unjust the just hath slain, 455
For envy that his brother's offering found
From Heav'n acceptance ; but the bloody fact
Will be aveng'd, and th' other's faith approv'd
Lose no reward, though here thou see him die,
-Rolling in dust and gore. To which our fire. 469

Alas, both for the deed and for the cause !
But have I now seen Death ? Is this the way
I must return to native dust ? O sight
Of terror, foul and ugly to behold,
Horrid to think, how horrible to feel ! 465

To whom thus Michael. Death thou hast seen
In his first shape on man , but many shapes
Of Death, and many are the ways that lead
To his grim cave, all dismal , yet to sense
More terrible at th' entrance than within 470
Some, as thou saw'st, by violent stroke shall die,
By fire, flood, famin, by intemp'rance more

In

In meats and drinks, which on the earth shall bring
 Diseases dire, of which a monstrous crew
 Before thee shall appear, that thou mayst know 475
 What misery th' inabstinence of Eve
 Shall bring on men. Immediately a place
 Before his eyes appear'd, sad, nosome, dark,
 A lazarus-house it seem'd, wherein were laid
 Numbers of all diseas'd, all maladies 480
 Of ghastly spasm, or racking torture, qualms
 Of heart-sick agony, all feveious kinds,
 Convulsions, epilepsies, fierce catarrhs,
 Intestin stome and ulcer, colic pangs,
 Demonic phrenzy, moaping melancholy, 485
 And moon-struck madness, pining atrophy,
 Marasmus, and wide-wasting pestilence,
 Dropsties, and asthmas, and joint-racking rheums.
 Dire was the tossing, deep the groans, Despair
 Tended the sick busiest from couch to couch; 490
 And over them triumphant Death his dart
 Shook, but delay'd to strike, though oft invok'd
 With vows, as their chief good, and final hope.
 Sight so deform what heart of rock could long
 Dry-ey'd behold? Adam could not, but wept, 495
 Though not of woman born, compassion quell'd
 His best of man, and gave him up to tears
 A space, till firmer thoughts restrain'd excess,
 And scarce recovering words his plaint renew'd.
 O miserable mankind, to what fall 500
 Degraded, to what wretched state reserv'd!
 Better end here unborn. Why is life given

To be thus wiestled from us ? rather why
 Obtinued on us thus ? who if we knew
 What we receive, would either not accept 505
 Life offer'd, or soon beg to lay it down,
 Glad to be so dismiss'd in peace. Can thus
 Th' image of God in man created once
 So goodly and erect, though faulty since,
 To such unsightly sufferings be debas'd 510
 Under inhuman pains ? Why should not man,
 Retaining still divine similitude
 In part, from such deformities be free,
 And for his Maker's image sake exempt ?

Their Maker's image, answer'd Michael, then 515
 Forsook them, when themselves they vilify'd
 To serve ungovern'd appetite, and took
 His image whom they serv'd, a brutish vice,
 Inductive mainly to the sin of Eve.
 Therefore so abject is their punishment, 520
 Disfiguring not God's likeness, but their own,
 Or if his likeness, by themselves defac'd,
 While they pervert pure nature's healthful rules
 To loathsome fickness, worthily, since they
 God's image did not reverence in themselves. 525

I yield it just, said Adam, and submit.
 But is there yet no other way, besides
 These painful passages, how we may come
 To death, and mix with our connatural dust ?

There is, said Michael, if thou well observe 530
 The rule of not too much, by temp'rance taught,
 In what thou eat'st and drink'st, seeking from thence

Due

Due nourishment, not gluttonous delight,
Till many years over thy head return
So may'st thou live, till like ripe fruit thou drop 535
Into thy mother's lap, or be with ease
Gather'd, not harshly pluck'd, for death mature.
This is old age, but then thou must outlive
Thy youth, thy strength, thy beauty, which will change
To wither'd, weak, and gray; thy senses then 540
Obtuse, all taste of pleasure must forgo,
To what thou haft, and for the air of youth,
Hopeful and cheerful, in thy blood will reign
A melancholy damp of cold and dry
To weigh thy spirits down, and last consume 545
The balm of life. To whom our ancestor.
Henceforth I fly not death, nor would prolong
Life much, bent rather how I may be quit
Fairest and easiest of this cumbrous charge,
Which I must keep till my appointed day 550
Of rendring up, and patiently attend
My dissolution. Michael reply'd.

Nor love thy life, nor hate; but what thou liv'st
Live well, how long or short permit to Heaven
And now prepare thee for another sight 555

He look'd, and saw a spacious plain, whereon
Were tents of various hue, by some were herds
Of cattel grazing; others, whence the sound
Of instruments that made melodious chime
Was heard, of harp and organ, and who mov'd 560
Their stops and chords was seen, his volant touch
Instinct through all proportions low and high

Fled and pursu'd transverse the resonant fugue.
In other part stood one who at the forge
Lab'ring, two maffy clods of ir'on and brafs 565
Had melted, (whether found where casual fire
Had wasted woods on mountain or in vale,
Down to the veins of earth, thence gliding hot
To some cave's mouth, or whether wash'd by stream
From underground) the liquid ore he drain'd 570
Into fit molds prepar'd, from which he form'd
First his own tools, then, what might else be wrought
Fusil or grav'n in metal. After these,
But on the hither side, a different sort
From the high neighb'ring hills, which was their seat,
Down to the plain descended by their guise
Just men they seem'd, and all their study bent
To worship God aright, and know his works
Not hid, nor those things last which might preferve
Freedom and peace to men. they on the plain 580
Long had not walk'd, when from the tents behold
A bevy of fair women, richly gay
In gems and wanton diess; to th' harp they sung
Soft amorous ditties, and in dance came on.
The men, though grave, ey'd them, and let their eyes
Rove without rein, till in the amorous net
Fast caught, they lik'd, and each his liking chose;
And now of love they treat, till th' evening star,
Love's harbinger, appear'd, then all in heat
They light the nuptial torch, and bid invoke 590
Hymen, then first to marriage rites invok'd -
With feast and music all the tents resound.

Such

Such happy interview and fair event
 Of love and youth not lost, songs, garlands, flowers,
 And charming symphonies, attach'd the heart 595
 Of Adam soon inclin'd t' admit delight,
 The bent of nature; which he thus expres'd
 True opener of mine eyes, prime Angel blest,
 Much better seems this vision, and more hope
 Of peaceful days portends, than those two past; 600
 Those were of hate and death, or pain much worse,
 Here nature seems fulfill'd in all her ends

To whom thus Michael Judge not what is best
 By pleasure, though to nature seeming meet,
 Created, as thou art, to nobler end 605

Holy and pure, conformity divine.

Those tents thou saw'ft so pleasant, were the tents
 Of wickedness, wherein shall dwell his race
 Who flew his brother, studious they appear
 Of arts that polish life, inventors rare, 610

Unmindful of their Maker, though his Spirit
 Taught them, but they his gifts acknowledg'd none.

Yet they a beauteous offspring shall beget;
 For that fair female troop thou saw'ft, that seem'd
 Of Goddesses, so blithe, so smooth, so gay, 615

Yet empty of all good wherein consists
 Woman's domestic honor and chief praise,
 Bred only and completed to the taste
 Of lustful appetite, to sing, to dance,
 To dress, and troll the tongue, and roll the eye. 620
 To these that sober race of men, whose lives
 Religious titled them the sons of God,

Shall yield up all their virtue, all their fame
 Ignobly, to the trains and to the smiles
 Of these fair atheists, and now swim in joy, 625
 Ere long to swim at large, and laugh, for which
 The world erelong a world of tears must weep.

To whom thus Adam of short joy bereft.
 O pity' and shame, that they who to live well
 Enter'd so fair, should turn aside to tread 630
 Paths indirect, or in the mid-way faint !
 But still I see the tenor of Man's woe
 Holds on the same, from Woman to begin.

From Man's effeminate slackness it begins,
 Said th' Angel, who should better hold his place 635
 By wisdom and superior gifts receiv'd.
 But now prepare thee for another scene.

He look'd, and saw wide territory spread
 Before him, towns, and rural works between,
 Cities of men with lofty gates and towers, 640
 Concourse in arms, fierce faces threatening war,
 Giants of mighty bone, and bold emprise ;
 Part wield their arms, part curb the foaming steed,
 Single or in array of battel rang'd
 Both horse and foot, nor idly must'ring stood ; 645
 One way a band select from forage drives
 A herd of beeves, fair oxen and fair kine
 From a fat meadow ground, or fleecy flock,
 Ewes and their bleating lambs over the plain,
 Their booty ; scarce with life the shepherds fly, 650
 But call in aid, which makes a bloody fray ;
 With cruel tournament the squadrons join,

Where

Where cattel pastur'd late, now scatter'd lies
With carcasses and arms th' infanguin'd field
Deserted Others to a city strong 655
Lay siege, incamp'd ; by battery, scale, and mine,
Assaulting , others from the wall defend
With dart and javelin, stones and sulphurous fire ;
On each hand slaughter and gigantic deeds.

In other part the scepter'd heralds call 660
To council in the city gates . anon
Grey-headed men and grave, with warriors mix'd,
Assemble, and harangues are heard, but soon
In factious opposition, till at last
Of middle age one rising, eminent 665
In wise deport, spake much of right and wrong,
Of justice, of religion, truth and peace,
And judgment from above : him old and young
Exploded, and had seiz'd with violent hands,
Had not a cloud descending snatch'd him thence 670
Unseen amid the throng . so violence
Proceeded, and oppression, and sword-law
Through all the plain, and refuge none was found.
Adam was all in tears, and to his guide
Lamenting turn'd full sad, O what are these, 675
Death's ministers, not men, who thus deal death
Inhumanly to men, and multiply
Ten thousand fold the sin of him who flew
His brother for of whom such massacre
Make they but of their brethren, men of men ? 680
But who was that just man, whom had not Heaven
Rescued, had in his righteousness been lost ?

To

To whom thus Michael These are the product
Of those ill-mated marriages thou saw'st ;
Where good with bad we're match'd, who of themselves
Abhor to join , and by imprudence mix'd,
Produce prodigious births of body* or mind.
Such were these giants, men of high renown ;
For in those days might only shall be' admir'd,
And valor and heroic virtue call'd ; 690
To overcome in battel, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human glory, and for glory done
Qf triumph, to be stil'd great conquerors, 695
Patrons of mankind, Gods, and sons of Gods,
Destroyers rightlier call'd and plagues of men.
Thus fame shall be achiev'd, renown on earth,
And what most merits fame in silence hid
But he the sev'nth from thee, whom thou beheldst 700
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes for daring singe to be just,
And utter odious truth, that God would come
To judge them with his Saints. him the most High 705
Rapt in a balmy cloud with winged steeds
Did, as thou saw'st, receive, to walk with God
High in salvation and the climes of blis,
Exempt from death , to show thee what reward
Awaits the good, the rest what punishment ; 710
Which now direct thine eyes and soon behold.
He look'd, and saw the face of things quite chang'd ;
The

The brazen throat of war had ceas'd to roar
All now was turn'd to jollity and game,
To luxury and riot, feast and dance, 715
Marrying or prostituting, as befel,
Rape or adultery, where passing fair
Allur'd them, thence from cups to civil broils.
At length a reverend fire among them came,
And of their doings great dislike declar'd 720
And testify'd against their ways; he oft
Frequented their assemblies, wherefo met,
Triumphs or festivals, and to them preach'd
Conversion and repentance, as to souls
In prison under judgments imminent. 725
But all in vain which when he saw, he ceas'd
Contending, and remov'd his tents far off,
Then from the mountain hewing timber tall,
Began to build a vessel of huge bulk,
Measur'd by cubit, length, and breadth, and hight,
Smear'd round with pitch, and in the side a door
Contriv'd, and of provisions laid in large
For man and beast when lo a wonderl strange!
Of every beast, and bird, and insect small
Came sev'ns, and pairs, and enter'd in, as taught 735
Their order last the fire, and his three sons
With their four wives; and God made fast the door.
Meanwhile the south-wind rose, and with black wings
Wide hovering, all the clouds together drove
From under Heav'n, the hills to them supply 740
Vapor, and exhalation dusk and moist,
Sent up amain, and now the thicken'd sky

Like

Like a dark cieling stood, down rush'd the rain
 Impetuous, and continued till the earth
 No more was seen, the floating vessel swum 745
 Uphifted, and secure with beaked prow
 Rode tilting o'er the waves, all dwellings else
 Flood overwhelm'd, and them with all their pomp
 Deep under water roll'd; sea cover'd sea,
 Sea without shore; and in their palaces 750
 Where luxury late reign'd, sea-monsters whelp'd
 And stabled, of mankind, so numerous late,
 All left, in one small bottom swum imbark'd.
 How didst thou grieve then, Adam, to behold
 The end of all thy offspring, end so sad, 755
 Depopulation! thee another flood,
 Of tears and sorrow' a flood thee also drown'd,
 And funk thee as thy sons; till gently rear'd
 By th' Angel, on thy feet thou stood'st at last,
 Though comfortless, as when a father mourns 760
 His children, all in view destroy'd at once,
 And scarce to th' Angel utter'dst thus thy plaint.

O visions ill foreseen! better had I
 Liv'd ignorant of future, so had borne
 My part of evil only, each day's lot 765
 Enough to bear, those now, that were dispens'd
 The burd'n of many ages, on me light
 At once, by my foreknowledge gaining birth
 Abortive, to torment me ere their being,
 With thought that they must be. Let no man seek
 Henceforth to be foretold what shall befall
 Him or his children, evil he may be sure,

Which neither his foreknowing can prevent,
And he the future evil shall no less

In apprehension than in substance feel

775

Grievous to bear. but that care now is past,
Man is not whom to warn those few escap'd
Famin and anguish will at last confume

Wand'ring that watry desert. I had hope

When violence was ceas'd, and war on earth, 780

All would have then gone well, peace would have crown'd
With length of happy days the race of man;

But I was far deceiv'd; for now I see

Peace to corrupt no less than war to waffe.

How comes it thus? unfold, celestial Guide, 785

And whether here the race of man will end.

To whom thus Michael. Those whom last thou saw'it
In triumph and luxurious wealth, are they

First seen in acts of prowes eminent

And great exploits, but of true virtue void; 790

Who having spilt much blood, and done much waffe,
Subduing nations, and achiev'd thereby

Fame in the world, high titles, and rich prey,

Shall change their course to pleasure, ease, and sloth,

Surfeitt, and lust, till wantonnes and pride 795

Raise out of friendship hostile deeds in peace.

The conquer'd also, and inflav'd by war,

Shall with their freedom lost all virtue lose

And fear of God, from whom their party feign'd

In sharp contest of battel found no aid 800

Againt invaders, therefore cool'd in zeal

Thenceforth shall practice how to live secure,

Worldly

Worldly or dissolute, on what their lords
 Shall leave them to enjoy ; for th' earth shall bear
 More than enough, that temp'rance may be try'd :
 So all shall turn degenerate, all deprav'd,
 Justice and temp'rance, truth and faith forgot ;
 One man except, the only son of light
 In a dark age, against example good,
 Against allurement, custom, and a world 810
 Offended ; fearless of reproach and scorn,
 Or violence, he of their wicked ways
 Shall them admonish, and before them set
 The paths of righteousness, how much more safe,
 And full of peace, denouncing wrath to come 815
 On their impenitence, and shall return
 Of them derided, but of God observ'd
 The one just man alive ; by his command
 Shall build a wondrous ark, as thou beheldst,
 To save himself and household from amidst 820
 A world devote to universal wrack.
 No sooner he with them of man and beast
 Select for life shall in the ark be lodg'd,
 And shelter'd round, but all the cataracts
 Of Heav'n set open on the earth shall pour 825
 Rain day and night, all fountains of the deep
 Broke up, shall heave the ocean to usurp
 Beyond all bounds, till inundation rise
 Above the highest hills then shall this mount
 Of Paradise by might of waves be mov'd 830
 Out of his place, push'd by the horned flood,
 With all his verdure spoil'd, and trees adrift,

Down

Down the great river to the op'ning gulf,
 And there take root an island salt and bare,
 The haunt of seals, and orcs, and sea-mews clang 835
 To teach thee that God attributes to place
 No sanctity, if none be thither brought
 By men who there frequent, or therein dwell
 And now what further shall ensue, behold.

He look'd, and saw the ark hull on the flood, 840
 Which now abated, for the clouds were fled,
 Driv'n by a keen north-wind, that blowing dry
 Wrinkled the face of deluge, as decay'd,
 And the clear sun on his wide watry glas
 Gaz'd hot, and of the fresh wave largely drew, 845
 As after thirst, which made their flowing shrink
 From standing lake to tripping ebb, that stole
 With soft foot tow'ards the deep, who now had stopt
 His fluces, as the Heav'n his windows shut
 The ark no more now flotes, but seems on ground
 Fast on the top of some high mountain fix'd.
 And now the tops of hills as rocks appear;
 With clamor thence the rapid currents drive
 Tow'ards the retreating sea their furious tide.
 Forthwith from out the ark a raven flies, 855
 And after him, the surer messenger,
 A dove sent forth once and again to spy
 Green tree or ground whereon his foot may light;
 The second time returning, in his bill
 An olive leaf he brings, pacific sign. 860
 Anon dry ground appears, and from his ark
 The ancient fire descends with all his train;

Then with uplifted hands, and eyes devout,
 Grateful to Heav'n, over his head beholds
 A dewy cloud, and in the cloud a bow 865
 Conspicuous with three lifted colors gay,
 Betokening peace from God, and covenant new.
 Whereat the heart of Adam erft so sad
 Greatly rejoic'd, and thus his joy broke forth.

O thou who future things canft 1eprefent 870
 As preſent, heav'nly Inſtructor, I revive
 At this laſt fight, aſur'd that man ſhall live
 With all the creatures, and their ſeed preſerve.
 Far leſs I now lament for one whole world
 Of wicked ſons deſtroy'd, than I rejoice 875
 For one man found ſo perfect and ſo juſt,
 That God vouchſafes to 1aife another world
 From him, and all his anger to forget
 But ſay, what mean thoſe color'd ſtreaks in Heaven
 Diſtended as the brow of God appeas'd, 880
 Or ſerve they as a flow'ry verge to bind
 The fluid ſkirts of that ſame watry cloud,
 Leſt it again diſſolve and ſhow'r the earth?

To whom th' Arch-Angel Dextrously thou aim'ſt;
 So willingly doth God remit his ire, 885
 Though late repenting him of man deprav'd,
 Guev'd at his heart, when looking down he ſaw
 The whole earth fill'd with violence, and all flesh
 Corrupting each their way, yet, thoſe remov'd,
 Such grace ſhall one juſt man find in his fight, 890
 That he relents, not to blot out mankind,
 And makes a covenant never to deſtroy

The earth again by flood, nor let the sea
Surpasse his bounds, nor rain to drown the world
With man therein or beast, but when he brings 895
Over the earth a cloud, will therein set
His triple-color'd bow, whereon to look,
And call to mind his covenant. day and night,
Seed-time and harvest, heat and hoary frost
Shall hold their course, till fire purge all things new,
Both Heav'n and Earth wherein the just shall dwell.

THE END OF THE ELEVENTH BOOK.

T H E A R G U M E N T.

The Angel Michael continues from the flood to relate what shall succeed, then, in the mention of Abraham, comes by degrees to explain who that Seed of the Woman shall be, which was promised Adam and Eve in the fall; his incarnation, death, resurrection, and ascension; the state of the church till his second coming. Adam greatly satisfied and re-comforted by these relations and promises descends the hill with Michael, wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submision. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

PARADISE LOST.

B O O K XII.

AS one who in his journey bates at noon,
Though bent on speed; so here th' Arch-Angel
paus'd
Betwixt the world destroy'd and world restor'd,
If Adam ought perhaps might interpose,
Then with transition sweet new speech resumes
Thus thou hast seen one world begin and end;
And man as from a second stock proceed.
Much thou hast yet to see, but I perceive
Thy mortal sight to fail, objects divine
Must needs impair and weary human sense:
Henceforth what is to come I will relate,
Thou therefore give due audience, and attend.
This second source of men, while yet but few,
And while the dread of judgment past remains
Fresh in their minds, fearing the Deity,
With some regard to what is just and right
Shall lead their lives, and multiply apace,
Lab'ring the soil, and reaping plenteous crop,
Corn, wine, and oil; and from the herd or flock,
Oft sacrificing bullock, lamb, or kid,
With large wine-offerings pour'd, and sacred feast,

Shall spend their days in joy unblam'd, and dwell
 Long time in peace by families and tribes
 Under paternal rule till one shall rise
 Of proud ambitious heart, who not content 25
 With fair equality, fraternal state,
 Will arrogate dominion undeferv'd
 Over his brethren, and quite dispossess
 Concord and law of nature from the earth,
 Hunting (and men not beasts shall be his game) 30
 With war and hostile snare such as refuse
 Subjection to his empire tyrannous
 A mighty hunter thence he shall be stil'd
 Before the Lord, as in despite of Heaven,
 Or from Heav'n claiming second sovranity; 35
 And from rebellion shall derive his name,
 Though of rebellion others he accuse.
 He with a crew, whom like ambition joins
 With him or under him to tyrannize,
 Marching from Eden tow'ards the west, shall find 40
 The plain, wherein a black bituminous surge
 Boils out from under ground, the mouth of Hell;
 Of brick, and of that stuff they cast to build
 A city' and tow'r, whose top may reach to Heaven;
 And get themselves a name, lest far dispers'd 45
 In foreign lands their memory be lost,
 Regardless whether good or evil fame.
 But God, who oft descends to visit men
 Unseen, and through their habitations walks
 To mark their doings, them beholding soon, 50
 Comes down to see their city, ere the tower

Obstruct

Obstruct Heav'n-tow'rs, and in derision sets
 Upon their tongues a various spi'rit to rase
 Quite out their native language, and instead
 To sow a jangling noise of words unknown : 55
 Forthwith a hideous gabble rises loud
 Among the builders; each to other calls
 Not understood, till hoarse, and all in rage,
 As mock'd they storm, great laughter was in Heaven
 And looking down, to see the hubbub strange 60
 And hear the din; thus was the building left
 Ridiculous, and the work Confusion nam'd.

Whereto thus Adam fatherly displeas'd.

O execrable son so to aspire
 Above his brethren, to himself assuming 65
 Authority usurp'd, from God not given ;
 He gave us only over beast, fish, fowl,
 Dominion absolute ; that right we hold
 By his donation, but man over men
 He made not lord, such title to himself 70
 Reserving, human left from human free.
 But this usurper his encroachment proud
 Stays not on man ; to God his tow'r intends
 Siege and defiance. Wretched man ! what food
 Will he convey up thither to sustain 75
 Himself and his rash army, where thin air
 Above the clouds will pine his entrails grofs,
 And famish him of breath, if not of bread ?

To whom thus Michael Justly thou abhorr'ft
 That son, who on the quiet state of men 80
 Such trouble brought, affecting to subdue

Rational liberty, yet know withal,
 Since thy original lapse, true liberty
 Is lost, which always with right reason dwells
 Twinn'd, and from her hath no dividual being. 85
 Reason in man obscur'd, or not obey'd,
 Immediately inordinate desires
 And upstart passions catch the government
 From reason, and to servitude reduce
 Man till then free. Therefore since he permits 90
 Within himself unworthy pow'rs to reign
 Over free reason, God in judgment just
 Subjects him from without to violent lords;
 Who oft as undeservedly inthrall
 His outward freedom tyranny must be, 95
 Though to the tyrant thereby no excuse.
 Yet sometimes nations will decline so low
 From virtue, which is reason, that no wrong,
 But justice, and some fatal curse annex'd,
 Deprives them of their outward liberty, 100
 Their inward lost. Witness th' irreverent son
 Of him who built the ark, who for the shame
 Done to his father, heard this heavy curse,
 Servant of servants, on his vicious race.
 Thus will this latter, as the former world, 105
 Still tend from bad to worse, till God at last
 Wearied with their iniquities, withdraw
 His presence from among them, and avert
 His holy eyes, resolving from thenceforth
 To leave them to their own polluted ways; 110
 And one peculiar nation to select

From all the rest, of whom to be invok'd,
 A nation from one faithful man to spring .
 Him on this side Euphrates yet residing,
 Bred up in idol-worship ; O that men 115
 (Canst thou believe ?) should be so stupid grown,
 While yet the patriarch liv'd, who scap'd the flood,
 As to forsake the living God, and fall
 To worship their own work in wood and stone
 For Gods ! yet him God the most High vouchsafes 120
 To call by vision from his father's house,
 His kindred and false Gods, into a land
 Which he will shew him, and from him will raise
 A mighty nation, and upon him shower
 His benediction so, that in his seed 125
 All nations shall be blest , he strait obeys,
 Not knowing to what land, yet firm believes :
 I see him, but thou canst not, with what faith
 He leaves his Gods, his friends, and native soil
 Ur of Chaldæa, passing now the ford 130
 To Haran, after him a cumbrous train
 Of herds and flocks, and numerous servitude ;
 Not wand'ring poor, but trusting all his wealth
 With God, who call'd him, in a land unknown.
 Canaan he now attains ; I see his tents 135
 Pitch'd about Sechem, and the neighb'ring plain
 Of Moreh , there by promise he receives
 Gift to his progeny of all that land,
 From Hamath northward to the desert south,
 (Things by their names I call, though yet untam'd)
 From Hermon east to the great western sea ;

Mount Hermon, yonder sea, each place behold
 In prospect, as I point them ; on the shore
 Mount Carmel, here the double-founted stream
 Jordan, true limit eastward, but his sons 145
 Shall dwell to Senir, that long ridge of hills.
 This ponder, that all nations of the earth
 Shall in his seed be bleſſ'd, by that seed
 Is meant thy great deliverer, who shall bruise
 The Serpent's head, whereof to thee anon 150
 Plainlier shall be reveal'd. This patriarch bleſt,
 Whom faithful Abraham due time shall call,
 A son, and of his son a grand-child leaves,
 Like him in faith, in wisdom, and renown ;
 The grand-child with twelve sons increas'd departs
 From Canaan, to a land hereafter call'd
 Egypt, divided by the river Nile ;
 See where it flows, disgorging at fev'n mouths
 Into the sea to fojourn in that land
 He comes invited by a younger son 160
 In time of dearth, a son whose worthy deeds
 Raise him to be the second in that realm
 Of Pharaoh : there he dies, and leaves his race
 Growing into a nation, and now grown
 Suspected to a fequent king, who seeks 165
 To stop their overgrowth, as inmate guests
 Too numerous ; whence of guests he makes them slaves
 Inhospitably', and kills their infant males.
 Till by two brethren (thoſe two brethren call
 Moses and Aaron) ſent from God to clame 170
 His people from inthralment, they return

With glory' and spoil back to their promis'd land.
 But first the lawless tyrant, who denies
 To know their God, or message to regard,
 Must be compell'd by signs and judgments dire, 175
 To blood unshed the rivers must be turn'd;
 Frogs, lice, and flies, must all his palace fill
 With loath'd intrusion, and fill all the land;
 His cattel must of rot and murren die;
 Botches and blains must all his flesh imbois, 180
 And all his people, thunder mix'd with hail,
 Hail mix'd with fire, must rend th' Egyptian sky,
 And wheel on th' earth, devouring where it rolls;
 What it devours not, heib, or fruit, or grain,
 A darksome cloud of locusts swarming down 185
 Must eat, and on the ground leave nothing green,
 Darknes must overshadow all his bounds,
 Palpable darknes, and blot out three days;
 Last with one midnight stroke all the first-born
 Of Egypt must lie dead. Thus with ten wounds 190
 'The river-dragon tam'd at length submits
 To let his sojourners depart, and oft
 Humbles his stubborn heart, but still as ice
 More harden'd after thaw, till in his rage
 Pursuing whom he late dismis'd, the sea 195
 Swallows him with his host, but them lets pass
 As on dry land between two crystal walls,
 Aw'd by the rod of Moses so to stand
 Divided, till his iescu'd gain their shore
 Such wondrous pow'r God to his saint will lend, 200
 Though present in his Angel, who shall go

Before

Before them in a cloud, and pill'ar of fire,
 By day a cloud, by night a pill'ar of fire,
 To guide them in their journey, and remove
 Behind them, while th' obdurate king pursues, 205
 All night he will pursue, but his approach
 Darknes defends between till morning watch,
 Then through the fiery pillar and the cloud
 God looking forth will trouble all his host,
 And craze their chariot wheels: when by command 210
 Moses once more his potent rod extends
 Over the sea, the sea his rod obeys,
 On their imbattel'd ranks the waves return,
 And overwhelm their war. the race elect
 Safe towards Canaan from the shore advance 215
 Through the wild desert, not the readiest way,
 Left entring on the Canaanite alarm'd
 War terrify them inexpert, and fear
 Return them back to Egypt, choosing rather
 Inglorious life with servitude; for life 220
 To noble and ignoble is more sweet
 Untain'd in arms, where rashness leads not on.
 This also shall they gain by their delay
 In the wide wilderness, there they shall found
 Their government, and their great senate choose 225
 Through the twelve tribes, to rule by laws ordain'd.
 God from the mount of Sinai, whose gray top
 Shall tremble, he descending, will himself
 In thunder, lightning, and loud trumpets sound,
 Ordain them laws, part such as appertain 230
 To civil justice, part religious rites

Of

Of sacrifice, informing them, by types
 And shadows, of that destin'd Seed to bruise
 The Serpent, by what means he shall achieve
 Mankind's deliverance But the voice of God 235
 To mortal ear is dreadful, they beseech
 That Moses might report to them his will,
 And terror cease, he grants what they besought
 Infrustrated that to God is no access
 Without mediator, whose high office now 240
 Moses in figure bears, to introduce
 One greater, of whose day he shall foretel,
 And all the prophets in their age the times
 Of great Messi'ah shall sing. Thus laws and rites
 Establish'd, such delight hath God in men 245
 Obedient to his will, that he vouchsafes
 Among them to set up his tabernacle,
 The holy One with mortal men to dwell :
 By his prescript a sanctuary is fram'd
 Of cedar, overlaid with gold, therein 250
 An ark, and in the ark his testimony,
 The records of his covenant, over these
 A mercy-seat of gold between the wings
 Of two bright Cherubim, before him burn
 Sev'n lamps as in a zodiac representing 255
 The heav'ly fires ; over the tent a cloud
 Shall rest by day, a fiery gleam by night,
 Save when they journey, and at length they come,
 Conducted by his Angel to the land
 Promis'd to Abraham and his seed - the rest 260
 Were long to tell, how many battels fought,

How

How many kings destroy'd, and kingdoms won,
O! how the sun shall in mid Heav'n stand still
A day entire, and night's due course adjourn,
Man's voice commanding, Sun in Gibeon stand, 265
And thou moon in the vale of Aialon,
Till Israel overcome, so call the third
From Abraham, son of Isaac, and from him
His whole descent, who thus shall Canaan win

Here Adam interpos'd. O sent from Heaven, 270
Inlightner of my darkness, gracious things
Thou hast reveal'd, those chiefly which concern
Just Abraham and his seed now first I find
Mine eyes true opening, and my heart much eas'd,
Erewhile perplex'd with thoughts what would become
Of me and all mankind; but now I see
His day, in whom all nations shall be blest,
Favor unmerited by me, who sought
Forbidden knowledge by forbidden means.

This yet I apprehend not, why to those 280
Among whom God will deign to dwell on earth
So many and so various laws are given.
So many laws argue so many sins
Among them, how can God with such reside?

To whom thus Michael Doubt not but that sin 285
Will reign among them, as of thee begot;
And therefore was law giv'n them to evince
Their natural pravity, by stirring up
Sin against law to fight that when they see
Law can discover sin, but not remove,
Save by those shadowy expiations weak,

The blood of bulls and goats, they may conclude
 Some blood more precious must be paid for man,
 Just for unjust, that in such righteousness
 To them by faith imputed, they may find 295
 Justification towards God, and peace
 Of conscience, which the law by ceremonies
 Cannot appease, nor man the moral part
 Perform, and not performing cannot live.
 So law appears imperfect, and but given 300
 With purpose to resign them in full time
 Up to a better covenant, disciplin'd .
 From shadowy types to truth, from flesh to spirit,
 From imposition of strict laws to free
 Acceptance of large grace, from servile fear 305
 To filial, works of law to works of faith.
 And therefore, shall not Moses, though of God
 Highly belov'd, being but the minister
 Of law, his people into Canaan lead ,
 But Joshua whom the Gentiles Jesu call. 310
 His name and office bearing, who shall quell
 The adversary Serpent, and bring back
 Through the world's wilderness long wander'd man
 Safe to eternal Paradise of rest.
 Mean while they in their earthly Canaan plac'd 315
 Long time shall dwell and prosper, but when fins
 National interrupt their public peace,
 Provoking God to raise them enemies :
 From whom as oft he saves them penitent
 By judges first, then under kings , of whom
 The second, both for piety renown'd 320

And puissant deeds, a promise shall receive
 Irrevocable, that his regal throne
 For ever shall indure; the like shall sing
 All prophecy, that of the royal stock 325
 Of David (so I name this king) shall rise
 A son, the woman's seed to thee foretold,
 Foretold to Abraham, as in whom shall trust
 All nations, and to kings foretold, of kings
 The last, for of his reign shall be no end. 330
 But first a long succession must ensue,
 And his next son, for wealth and wisdom fam'd,
 The clouded ark of God, till then in tents
 Wand'ring, shall in a glorious temple' inshrine.
 Such follow him as shall be register'd 335
 Part good, part bad, of bad the longer scroll,
 Whose foul idolatries, and other faults
 Heap'd to the popular sum, will so incense
 God, as to leave them, and expose their land,
 Their city', his temple, and his holy ark 340
 With all his sacred things, a scorn and prey
 To that proud city, whose high walls thou saw'ft
 Left in confusion, Babylon thence call'd.
 There in captivity he lets them dwell
 The space of sev'nty years, then brings them back,
 Remembering mercy, and his covenant sworn
 To David, establish'd as the days of Heaven.
 Return'd from Babylon by leave of kings
 Their lords, whom God dispos'd, the house of God
 They first re-edify, and for a while 350
 In mean estate live moderate, till grown

In wealth and multitude, factious they grow;
 But first among the priests dissencion springs,
 Men who attend the altar, and should most
 Endeavor peace their strife pollution brings 355
 Upon the temple' itself at last they seise
 The scepter, and regard not David's sons,
 Then lose it to a stranger, that the true
 Anointed king Mefiah might be born
 Barr'd of his right, yet at his birth a star 360
 Unseen before in Heav'n proclaims him come,
 And guides the eastern sages, who inquire
 His place, to offer incense, myrrh, and gold;
 His place of birth a solemn Angel tells
 To simple shepherds, keeping watch by night; 365
 They gladly thither haste, and by a quire
 Of squadron'd Angels hear his carol sung.
 A virgin is his mother, but his fire
 The pow'r of the most High; he shall ascend
 The throne hereditary, and bound his reign 370
 With earth's wide bounds, his glory with the Heavens.
 He ceas'd, discerning Adam with such joy
 Surcharg'd, as had like grief been dew'd in tears,
 Without the vent of words, which these he breath'd
 O prophet of glad tidings, finisher 375
 Of utmost hope! now clear I understand
 What oft my steddiest thoughts have search'd in vain;
 Why our great expectation should be call'd
 The seed of Woman: Virgin Mother, hail,
 High in the love of Heav'n, yet from my loins 380
 'Thou shalt proceed, and from thy womb the Son

Of God most High, so God with Man unites.
 Needs must the Serpent now his capital bruise
 Expect with mortal pain say where and when
 Then fight, what stroke shall bruise the victor's heel.

To whom thus Michael. Dream not of their fight,
 As of a duel, or the local wounds

Of head or heel. not therefore joins the Son
 Manhood to God-head, with more strength to foil
 Thy enemy; nor so is overcome

Satan, whose fall from Heav'n, a deadlier bruise,

Disabled not to give thee thy death's wound

Which he, who comes thy Saviour, shall recure,
 Not by destroying Satan, but his works

In thee and in thy seed nor can this be,

But by fulfilling that which thou didst want,

Obedience to the law of God, impos'd

On penalty of death, and suffering death,

The penalty to thy transgression due,

And due to theirs which out of thine will grow

So only can high justice rest appaid.

The law of God exact he shall fulfil

Both by obedience and by love, though love

Alone fulfil the law; thy punishment

He shall endure by coming in the flesh

To a reproachful life and cursed death,

Proclaiming life to all who shall believe

In his redemption, and that his obedience

Imputed becomes theirs by faith, his merits

To save them, not their own, though legal works.

For this he shall live hated, be blasphem'd,

390

395

400

405

Seis'd

Seis'd on by force, judg'd, and to death condemn'd
 A shameful and accrue's'd, nail'd to the cross
 By his own nation, slain for bringing life,
 But to the cross he nails thy enemies, 415
 The law that is against thee, and the sins
 Of all mankind, with him there crucify'd,
 Never to hurt them more who rightly trust
 In this his satisfaction; so he dies,
 But soon revives; death over him no power 420
 Shall long usurp, ere the third dawning light
 Return, the stars of morn shall see him rise
 Out of his grave, fresh as the dawning light,
 Thy ransom paid, which man from death redeems,
 His death for man, as many as offer'd life 425
 Neglect not, and the benefit embrace
 By faith not void of works this God-like act
 Annuls thy doom, the death thou shouldst have dy'd,
 In sin for ever lost from life; this act
 Shall bruise the head of Satan, crush his strength, 430
 Defeating sin and death, his two main arms,
 And fix far deeper in his head their stings
 Than temp'ral death shall bruise the victor's heel,
 Or theirs whom he redeems, a death like sleep,
 A gentle wasting to immortal life 435
 Nor after resurrection shall he stay
 Longer on earth than certain times to' appear
 To his disciples, men who in his life
 Still follow'd him, to them shall leave in charge
 To teach all nations what of him they learn'd 440
 And his salvation, them who shall believe

Baptizing in the profluent stream, the sign
 Of washing them from guilt of sin to life
 Pure, and in mind prepar'd, if so befall,
 For death, like that which the Redeemer dy'd. 445
 All nations they shall teach; for from that day
 Not only to the sons of Abraham's loins
 Salvation shall be preach'd, but to the sons
 Of Abraham's faith wherever through the world,
 So in his seed all nations shall be blest. 450
 Then to the Heav'n of Heav'ns he shall ascend
 With victory, triumphing through the air
 Over his foes and thine; there shall surprise
 The Serpent, prince of air, and drag in chains
 Through all his realm, and there confounded leave;
 Then enter into glory, and resume
 His seat at God's right hand, exalted high
 Above all names in Heav'n, and thence shall come,
 When this world's dissolution shall be ripe,
 With glory' and pow'r to judge both quick and dead,
 To judge th' unfaithful dead, but to reward
 His faithful, and receive them into bliss,
 Whether in Heav'n or Earth, for then the Earth
 Shall all be Paradise, far happier place
 Than this of Eden, and far happier days. 465

So spake th' Arch-Angel Michael, then paus'd,
 As at the world's great period; and our fire
 Replete with joy and wonder thus reply'd.

O Goodness infinite, Goodness immense!
 That all this good of evil shall produce, 470
 And evil turn to good; more wonderful

Than

Than that which by creation first brought forth
 Light out of darkness ! full of doubt I stand,
 Whether I should repent me now of sin
 By me done and occasion'd, or rejoice 475
 Much more, that much more good thereof shall spring,
 To God more glory, more good-will to men
 From God, and over wrath grace shall abound.
 But say, if our Deliverer up to Heaven
 Must reascend, what will betide the few 480
 His faithful, left among th' unfaithful herd,
 The enemies of truth ? who then shall guide
 His people, who defend ? will they not deal
 Worse with his followers than with him they dealt ?
 Be sure they will, said th' Angel, but from Heaven
 He to his own a Comforter will send,
 The promise of the Father, who shall dwell
 His Spirit within them, and the law of faith
 Working through love, upon their hearts shall write,
 To guide them in all truth, and also arm 490
 With spiritual armour, able to resist
 Satan's assaults, and quench his fiery darts,
 What man can do against them, not afraid,
 Though to the death, against such cruelties
 With inward consolations recompens'd, 495
 And oft supported so as shall amaze
 Their proudest perfecutors: for the Spirit
 Pour'd first on his Apostles, whom he sends
 To evangelize the nations, then on all
 Baptiz'd, shall them with wondrous gifts induc 500
 To speak all tongues, and do all miracles,

As did their Lord before them Thus they win
Great numbers of each nation to receive
With joy the tidings brought from Heav'n at length
Their ministry perform'd, and race well run, 505
Their doctrine and their story written left,
They die, but in their room, as they forewarn,
Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of Heaven
To their own vile advantages shall turn 510
Of lucre and ambition, and the truth
With superstitions and traditions taint,
Left only in those written records pure,
Though not but by the Spirit understood
Then shall they seek to' avail themselves of names, 515
Places, and titles, and with these to join
Secular pow'r, though feigning still to act
By spiritual, to themselves appropriating
The Spir't of God, promis'd alike and given
To all believers, and from that pretence, 520
Spiritual laws by carnal pow'r shall force
On every conscience, laws which none shall find
Left them inroll'd, or what the Spir't within
Shall on the heart engrave. What will they then
But force the Spir't of grace itself, and bind 525
His consort liberty ? what, but unbuild
His living temples, built by faith to stand,
Their own faith, not another's ? for on earth
Who against faith and conscience can be heard
Infallible ? yet many will presume : 530
Whence heavy perfecution shall arise

On

On all who in the worship persevere
Of spi'rit and truth, the rest, far greater part,
Will deem in outward rites and specious forms
Religion satisfied, truth shall retire 535
Bestruck with fland'rous darts, and works of faith
Rarely be found so shall the world go on,
To good malignant, to bad men benign,
Under her own weight groaning, till the day
Appear of respiration to the just, 540
And vengeance to the wicked, at return
Of him so lately promis'd to thy aid
The Woman's Seed, obscurely then foretold,
Now amplier known thy Saviour and thy Lord,
Last in the clouds from Heav'n to be reveal'd 545
In glory of the Father, to dissolve
Satan with his perverted world, then raise
From the conflagrant mafs, purg'd and refin'd,
New Heav'ns, new Earth, ages of endless date
Founded in righteousness and peace and love, 550
To bring forth fruits, joy and eternal bliss.

He ended, and thus Adam last reply'd.
How soon hath thy prediction, Seer blest,
Measur'd this transient world, the race of time,
Till time stand fix'd? beyond is all abyss,
Eternity, whose end no eye can reach. 555
Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain,
Beyond which was my folly to aspire. 560
Henceforth I learn, that to obey is best,

And

And love with fear the only God, to walk
 As in his presence, ever to observe
 His providence, and on him sole depend,
 Merciful over all his works, with good 565
 Still overcoming evil, and by small
 Accomplishing great things, by things deem'd weak
 Subverting worldly strong, and worldly wise
 By simply meek, that suffering for truth's sake
 Is fortitude to highest victory, 570
 And to the faithful death the gate of life,
 Taught this by his example whom I now
 Acknowledge my Redeemer ever blest.

To whom thus also th' Angel last reply'd.
 This having learn'd, thou hast attain'd the sum 575
 Of wisdom, hope no high'er, though all the stars
 Thou knew'st by name, and all th' ethereal pow'rs,
 All secrets of the deep, all Nature's works,
 Or works of God in Heav'n, air, earth, or sea,
 And all the riches of this world enjoy'd, 580
 And all the rule, one empire, only add
 Deeds to thy knowledge answerable, add faith,
 Add virtue, patience, temperance, add love,
 By name to come call'd charity, the soul
 Of all the rest. then wilt thou not be loath 585
 To leave this Paradise, but shalt possess
 A Paradise within thee, happier far.
 Let us descend now therefore from this top
 Of speculation; for the hour precise
 Exacts our parting hence; and see the guards, 590
 By me incamp'd on yonder hill, expect

Their

Their motion, at whose front a flaming sword,
 In signal of remove, waves fiercely round ;
 We may no longer stay go, waken Eve,
 Her also I with gentle dreams have calm'd
 Portending good, and all her spi'rits compos'd
 To meek submission thou at season fit
 Let her with thee partake what thou hast heard,
 Chiefly what may concern her faith to know,
 The great deliverance by her seed to come
 (For by the Woman's seed) on all mankind
 That ye may live, which will be many days,
 Both in one faith unanimous, though sad
 With cause for evils past, yet much more clear'd
 With meditation on the happy end. 605

He ended, and they both descend the hill ,
 Descended, Adam to the bow'r where Eve
 Lay sleeping ran before, but found her wak'd ;
 And thus with words not sad she him receiv'd

Whence thou return'ft, and whither went'ft, I know ;
 For God is also' in sleep, and dreams advise,
 Which he hath sent propitious, some great good
 Presaging, since with sorrow' and heart's distress
 Wearied I fell asleep : but now lead on,
 In me is no delay ; with thee to go, 615
 Is to stay here ; without thee here to stay,
 Is to go hence unwilling ; thou to me
 Art all things under Heav'n, all places thou,
 Who for my wilful crime art banish'd hence.
 Thus further consolation yet secure
 I carry hence, though all by me is lost,

Such

595

600

605

615

620

Such favor I unworthy am vouchsaf'd,
 By me the promis'd Seed shall all restore
 So spake our mother Eve, and Adam heard
 Well pleas'd, but answer'd not; for now too nigh 625
 Th' Arch-Angel stood, and from the other hill
 To their fix'd station, all in bright array
 The Cherubim descended, on the ground
 Gliding meteorous, as evening mist
 Ris'n from a river o'er the marsh glides, 630
 And gathers ground fast at the lab'rer's heel
 Homeward returning High in front advanc'd
 The brandish'd sword of God before them blaz'd
 Fierce as a comet; which with torrid heat,
 And vapor as the Libyan air adust, 635
 Began to parch that temp'rate clime, whereat
 In either hand the haft'ning Angel caught
 Our ling'ring parents, and to the eastern gate
 Led them direct, and down the cliff as fast
 To the subjected plain, then disappear'd. 640
 They looking back, all th' eastern side beheld
 Of Paradise, so late their happy seat,
 Wav'd over by that flaming brand, the gate
 With dreadful faces throng'd and fiery arms
 Some natural tears they dropt, but wip'd them soon;
 The world was all before them, where to choose
 Their place of rest, and Providence their guide
 They hand in hand, with wand'ring steps and slow,
 Through Eden took their solitary way.



T H E
F I R S T B O O K
O F
P A R A D I S E R E G A I N ' D.

PARADISE REGAIN'D.

BOOK I.

I Who ere while the happy garden sung,
 By one man's disobedience lost, now sing
 Recover'd Paradise to all mankind,
 By one man's firm obedience fully try'd
 Through all temptation, and the tempter foil'd 5
 In all his wiles, defeated and repuls'd,
 And Eden rais'd in the waste wilderness.

Thou Spi'rit who ledst this glorious eremite
 Into the desert, his victorious field,
 Against the spiritual foe, and brought'ſt him thence 10
 By proof th' undoubted Son of God, inspire,
 As thou art wont, my prompted song else mute,
 And bear through highth or depth of nature's bounds
 With prosp'rous wing full summ'd, to tell of deeds
 Above heroic, though in secret done, 15
 And unrecorded left through many an age,
 Worthy t' have not remain'd so long unsung.

Now had the great Proclaimer, with a voice
 More awful than the sound of trumpet, cry'd
 Repentance, and Heav'n's kingdom nigh at hand 20
 To all baptis'd. to his great baptism flock'd
 With awe the regions round, and with them came

From Nazareth the son of Joseph deem'd
 To the flood Jordan, came as then obscure,
 Unmark'd, unknown, but him the Baptist soon 25
 Deserv'd, divinely warn'd, and witness bore
 As to his worthier, and would have resign'd
 To him his heav'nly office, nor was long
 His witness unconfirm'd on him baptis'd
 Heav'n open'd, and in likeness of a dove 30
 The Spi'rit descended, while the Father's voice
 From Heav'n pronounc'd him his beloved Son.
 That heaid the Adversary, who, roving still
 About the world, at that assebly fam'd
 Would not be last, and with the voice divine 35
 Nigh thunder-struck, th' exalted man, to whom
 Such high attest was giv'n, a while survey'd
 With wonder, then with envy fraught and rage
 Flies to his place, nor refts, but in mid air
 To council summons all his mighty peers, 40
 Within thick clouds and dark ten-fold involv'd,
 A gloomy consistory, and them amidst
 With looks aghast and sad he thus bespeak.
 45

O ancient Pow'rs of air and this wide world,
 For much more willingly I mention air,
 This our old conquest, than remember Hell,
 Our hated habitation, well ye know
 How many ages, as the years of men,
 This universe we have possess'd, and rul'd
 In manner at our will th' affairs of earth, 50
 Since Adam and his facil consort Eve
 Loft Paradise deceiv'd by me, though since

With dread attending when that fatal wound
 Shall be inflicted by the seed of Eve
 Upon my head. long the decrees of Heaven 55
 Delay, for longest time to him is shott,
 And now too soon for us the circling hours
 This dreaded time have compas'd, wherein we
 Must bide the stroke of that long threaten'd wound,
 At least if so we can, and by the head 60
 Broken be not intended all our power
 To be infring'd, our freedom and our being,
 In this fair empire won of earth and air ;
 For this ill news I bring, the woman's seed
 Destin'd to this, is late of woman born. 65
 His birth to our just fear gave no small cause,
 But his growth now to youth's full flow'r, displaying
 All virtue, grace, and wisdom to achieve
 Things highest, greatest, multiplies my fear.
 Before him a great prophet, to proclaime 70
 His coming, is sent harbinger, who all
 Invites, and in the consecrated stream
 Pretends to wash off sin, and fit them so
 Purified to receive him pure, or rather
 To do him honor as their king, all come, 75
 And he himself among them was baptiz'd,
 Not thence to be more pure, but to receive
 The testimony' of Heav'n, that who he is
 Thenceforth the nations may not doubt ; I saw
 The prophet do him reverence, on him rising 80
 Out of the water, Heav'n above the clouds
 Unfold her crystal doors, thence on his head.

A perfect dove descend, whate'er it meant,
 And out of Heav'n the sov'ian voice I heard,
 This is my Son belov'd, in him am pleas'd. 85
 His mother then is mortal, but his fire
 He who obtains the monarchy of Heaven,
 And what will he not do to advance his Son?
 His first-begot we know, and sore have felt,
 When his fierce thunder drove us to the deep; 90
 Who this is we must learn, for man he seems
 In all his lineaments, though in his face
 The glimpes of his Father's glory shone.
 Ye see our danger on the utmost edge
 Of hazard, which admits no long debate, 95
 But must with something sudden be oppos'd,
 Not force, but well-couch'd fraud, well-woven snares,
 Ere in the head of nations he appear
 Their king, their leader, and supreme on earth.
 I, when no other durst, sole undertook 100
 The dismal expedition to find out
 And ruin Adam, and th' exploit perform'd
 Successfully; a calmer voyage now
 Will waft me; and the way found prosp'rous once
 Induces best to hope of like success. 105

He ended, and his words impression left
 Of much amazement to th' infernal crew,
 Distracted and surpris'd with deep dismay
 At these sad tidings; but no time was then
 For long indulgence to their fears or grief. 110
 Unanimous they all commit the care
 And management of this main enterprize

To him their great dictator, whose attempt
 At first against mankind so well had thriv'd
 In Adam's overthrow, and led their march 115

From Hell's deep-vaulted den to dwell in light,
 Regents and potentates, and kings, yea Gods
 Of many a pleasant realm and province wide.

So to the coast of Jordan he directs
 His easy steps, gilded with snaky wiles, 120

Where he might likeliest find this new-declar'd,

This man of men, attested Son of God,

Temptation and all guile on him to try ;

So to subvert whom he suspected rais'd

To end his reign on earth so long enjoy'd : 125

But contrary unweeting he fulfill'd

The purpos'd counsel pre-ordain'd and fix'd

Of the most High, who in full frequence bright

Of Angels, thus to Gabriel smiling spake.

Gabriel, this day by proof thou shalt behold, 130

Thou and all Angels conversant on earth

With man or mens affair's, how I begin

To verify that solemn message late,

On which I sent thee to the Virgin pure

In Galilee, that she should bear a son 135

Great in renown, and call'd the Son of God ;

Then toldst her doubting how these things could be

To her a virgin, that on her should come

The Holy Ghost, and the pow'r of the Highest

O'er-shadow her. this man born and now up-grown,

To show him worthy of his birth divine

And high prediction, henceforth I expose

To Satan ; let him tempt and now assay
 His utmost subtlety, because he boasts
 And vaunts of his great cunning to the throng 145
 Of his apostasy , he might have learnt
 Less overweening, since he fail'd in Job,
 Whose constant perseverance overcame
 Whate'er his cruel malice could invent.
 He now shall know I can produce a man 150
 Of female seed, far abler to resist
 All his solicitations, and at length
 All his vast force, and drive him back to Hell,
 Winning by conquest what the first man lost
 By fallacy surpris'd But first I mean 155
 To exercise him in the wilderness,
 There he shall first lay down the rudiments
 Of his great warfare, ere I send him forth
 To conquer Sin and Death, the two grand foes,
 By humiliation and strong sufferance . 160
 His weaknes shall o'ercome Satanic strength,
 And all the world, and mass of sinful flesh ,
 That all the Angels and ethereal Powers,
 They now, and men hereafter may discern,
 From what consummate virtue I have chose 165
 This perfect man, by merit call'd my Son,
 To earn salvation for the sons of men.
 So spake th' eternal Father; and all Heaven
 Admiring stood a space, then into hymns
 Burst forth, and in celestial measures mov'd, 170
 Circling the throne and singing, while the hand
 Sung with the voice, and thus the argument.

Victory and triumph to the Son of God
 Now entring his great duel, not of arms,
 But to vanquish by wisdom hellish wiles. 175

The Father knows the Son, therefore secure
 Ventures his filial virtue, though untry'd,
 Against whate'er may tempt, whate'er seduce,
 Allure, or terrify, or undermine.

Be frustrate all ye stratagems of Hell, 180
 And devilish machinations come to nought

So they in Heav'n their odes and vigils tun'd
 Mean while the Son of God, who yet some days
 Lodg'd in Bethabara where John baptiz'd,
 Musing and much revolving in his breast, 185
 How best the mighty work he might begin
 Of Saviour to mankind, and which way first
 Publish his God-like office now mature,
 One day forth walk'd alone, the Spirit leading,
 And his deep thoughts, the better to converse 190
 With solitude, till far from track of men,
 Thought following thought, and step by step led on,
 He enter'd now the bord'ring desert wild,
 And with dark shades and rocks environ'd round,
 His holy meditations thus purif'd, 195

O what a multitude of thoughts at once
 Awaken'd in me swarm, while I consider
 What from within I feel myself, and hear
 What from without comes often to my ears,
 I'll forting with my present state compar'd!
 When I was yet a child, no childish play 200
 To me was pleasing; all my mind was set

Serious to learn and know, and thence to do
 What might be public good, myself I thought
 Born to that end, born to promote all truth, 205
 All righteous things therefore above my years,
 'The law of God I read, and found it sweet,
 Made it my whole delight, and in it grew
 To such perfection, that ere yet my age
 Had measur'd twice six years, at our great feast 210
 I went into the temple, there to hear
 'The teachers of our law, and to propose
 What might improve my knowledge or their own;
 And was admir'd by all yet this not all
 To which my spi'rit aspir'd, victorious deeds 215
 Flam'd in my heart, heroic acts, one while
 To rescue Isiael from the Roman yoke,
 Then to subdue and quell o'er all the earth
 Brute violence and proud tyrannic power,
 Till truth were freed, and equity restor'd 220
 Yet held it more humane, moie heav'nly first
 By winning words to conquer willing hearts,
 And make persuation do the work of fear;
 At least to try, and teach the erring soul
 Not wilfully mis-doing, but unaware 225
 Misled, the stubborn only to subdue.
 These growing thoughts my mother soon perceiving
 By words at times cast forth only rejoic'd,
 And said to me apart, High are thy thoughts
 O Son, but nourish them and let them soar 230
 To what highth sacred virtue and true worth
 Can raise them, though above example high;

By matchless deeds express thy matchless Sire.
 For know, thou art no son of mortal man,
 Though men esteem thee low of parentage, 235
 Thy father is th' eternal King who rules
 All Heav'n and Earth, Angels and Sons of men ;
 A messenger from God foretold thy birth
 Conceiv'd in me a virgin, he foretold
 Thou shouldest be great, and sit on David's throne, 240
 And of thy kingdom there should be no end.
 At thy nativity a glorious quire
 Of Angels in the fields of Bethlehem sung
 To shepherds watching at their folds by night,
 And told them the Messiah now was born 245
 Where they might see him, and to thee they came,
 Directed to the manger where thou lay'st,
 For in the inn was left no better room :
 A star, not seen before, in Heav'n appearing
 Guided the wise men thither from the east, 250
 To honor thee with incense, myrrh, and gold,
 By whose bright course led on they found the place,
 Affirming it thy star new grav'n in Heaven,
 By which they knew the king of Israel born.
 Just Simeon and prophetic Anna, warn'd 255
 By vision, found thee in the temple', and spake
 Before the altar and the vested priest,
 Like things of thee to all that present stood.
 This having heard, strait I again revolv'd
 The law and prophets, searching what was writ 260
 Concerning the Messiah, to our scribes
 Known partly, and soon found of whom they spake

I am, this chiefly, that my way must lie
 Through many a hard afay ev'n to the death,
 Ere I the promis'd kingdom can attain, 265
 Or work redemption for mankind, whose sins
 Full weight must be transferr'd upon my head
 Yet neither thus dishearten'd or dismay'd,
 The time prefix'd I waited, when behold
 'The Baptist (of whose birth I oft had heard, 270
 Not knew by sight) now come, who was to come
 Before Messiah and his way prepare.
 I as all others to his baptism came,
 Which I believ'd was from above, but he
 Strait knew me, and with loudest voice proclaim'd 275
 Me him (for it was shown him so from Heaven)
 Me him whose harbinger he was, and first
 Refus'd on me his baptism to confer,
 As much his greater, and was hardly won.
 But as I rose out of the laving stream, 280
 Heav'n open'd her eternal doors, from whence
 The Spir'it descended on me like a dove,
 And last, the sum of all, my Father's voice,
 Audibly heard from Heav'n, pronounc'd me his,
 Me his beloved Son, in whom alone 285
 He was well pleas'd, by which I knew the time
 Now full, that I no more should live obscure,
 But openly begin, as best becomes
 Th' authority which I deriv'd from Heaven.
 And now by some strong motion I am led 290
 Into this wilderness, to what intent
 I learn not yet, perhaps I need not know;

For what concerns my knowledge God reveals.

So spake our Morning star then in his rise,
And looking round on every side beheld

295

A pathless desert, dusk with horrid shades ;
The way he came not having mark'd, return
Was difficult, by human steps untrod ,

And he still on was led, but with such thoughts
Accompanied of things past and to come

300

Lodg'd in his breast, as well might recommend
Such solitude before choicest society.

Full forty days he pass'd, whether on hill
Sometimes, anon in shady vale, each night

Under the covert of some ancient oak,
Or cedar, to defend him from the dew,

305

Or harbour'd in lone cave, is not reveal'd ,
Nor tasted human food, nor hunger felt

Till those days ended, hunger'd then at last

Among wild beasts they at his sight grew mild, 310

Nor sleeping him nor waking harm'd, his walk

The fiery serpent fled, and noxious worm,

The lion and fierce tiger glar'd aloof.

But now an aged man in rural weeds,

Following, as seem'd, the quest of some stray ewe, 315

Or wither'd sticks to gather, which might serve

Against a winter's day when winds blow keen,

To warm him wet return'd from field at eve,

He saw approach, who first with curious eye

Perus'd him, then with words thus utter'd spake 320

Sir, what ill chance hath brought thee to this place
So far from path or road of men, who pass

In troop or caravan ? for single none
 Durst ever, who return'd, and dropt not here
 His carcass, pin'd with hunger and with drouth. 325
 I ask the rather, and the more admire,
 For that to me thou seem'st the man, whom late
 Our new baptizing Prophet at the ford
 Of Jordan honor'd so, and call'd thee Son
 Of God, I saw and heard, for we sometimes 330
 Who dwell this wild, constrain'd by want, come forth
 To town or village nigh (nighest is far)
 Where ought we hear, and curious are to hear,
 What happens new, fame also finds us out.

To whom the Son of God. Who brought me hither,
 Will bring me hence, no other guide I seek.

By miracle he may, reply'd the swain,
 What other way I see not, for we here
 Live on tough roots and stubs, to thirst mur'd
 More than the camel, and to drink go far, 340
 Men to much misery and hardship born ;
 But if thou be the Son of God, command
 That out of these hard stones be made thee bread,
 So shalt thou save thyself and us relieve
 With food, whereof we wretched seldom taste. 345

He ended, and the Son of God reply'd.
 Think'st thou such force in bread ? is it not written
 (For I discern thee other than thou seem'st)
 Man lives not by bread only, but each word
 Proceeding from the mouth of God, who fed 350
 Our fathers here with Manna ? in the mount
 Moses was forty days, nor eat nor drank ;

And

Book I. PARADISE REGAIN'D.

And forty days Elijah without food
Wander'd this barren waste, the same I now.
Why dost thou then suggest to me distrust,
Knowing who I am, as I know who thou art?

Whom thus answer'd th' Arch-Fiend now undif.
'Tis true, I am that Spirit unfortunate, [gws'd
Who leagu'd with millions more in rash revolt
Kept not my happy station, but was driven 36c
With them from bliss to the bottomless deep,
Yet to that hideous place not so confin'd
By rigor unconning, but that oft
Leaving my dolorous prison I enjoy
Large liberty to round this globe of earth, 365
Or range in th' air, nor from the Heav'n of Heavens
Hath he excluded my resort sometimes.
I came among the sons of God, when he
Gave up into my hands Uzzean Job
To prove him, and illustrate his high worth; 370
And when to all his Angels he propos'd
To draw the proud king Ahab into fraud
That he might fall in Ramoth, they demurring.
I undertook that office, and the tongues
Of all his flattering prophets glibb'd with lies 375
To his destruction, as I had in charge,
For what he bids I do. though I have lost
Much lustre of my native brightness, lost
To be belov'd of God, I have not lost
To love, at least contemplate and admire 380
What I see excellent in good, or fair,
Or virtuous, I should so have lost all sense.

What

What can be then less in me than desire
 To see thee and approach thee, whom I know
 Declar'd the Son of God, to hear attent

385

Thy wisdom, and behold thy Godlike deeds ?

Men generally think me much a foe
 To all mankind why should I ? they to me
 Never did wrong or violence ; by them
 I lost not what I lost, rather by them

390

I gain'd what I have gain'd, and with them dwell
 Copartner in these regions of the world,

If not disposer, lend them oft my aid,
 Oft my advice by presages and signs,

And answers, oracles, portents, and dreams,
 Whereby they may direct their future life.

395

Envy they say excites me, thus to gain
 Companions of my misery and woe

At first it may be, but long since with woe
 Nearer acquainted, now I feel by proof,

400

That fellowship in pain divides not smart,
 Nor lightens ought each man's peculiar load.

Small consolation then, were man adjoin'd :
 This wounds me most (what can it less ?) that man,

Man fall'n shall be restor'd, I never more

405

To whom our Saviour sternly thus reply'd

Deservedly thou griev'st, compos'd of lies

From the beginning, and in lies wilt end ;

Who boast'st release from Hell, and leave to come

Into the Heav'n of Heav'ns thou com'st indeed,

As a poor miserable captive thrall

Comes to the place where he before had sat

410

Among

Among the prime in splendor, now depos'd,
Ejected, emptied, gaz'd, unpitied, shunn'd,
A spectacle of ruin or of scorn

415

To all the host of Heav'n the happy place
Imparts to thee no happiness, no joy,
Rather inflames thy torment, representing
Lost bliss, to thee no more communicable,
So never more in Hell than when in Heaven.

420

But thou art serviceable to Heav'n's King
Wilt thou impute to' obedience what thy fear
Extorts, or pleasure to do ill excites ?

What but thy malice mov'd thee to misdeem
Of righteous Job, then cruelly to' afflict him
With all inflictions ? but his patience won.

425

The other service was thy chosen task,
To be a har in four hundred mouths ,
For lying is thy sustenance, thy food.

Yet thou pretend'ft to truth, all oracles

430

By thee aie giv'n, and what confess'd more true
Among the nations ? that hath been thy craft,
By mixing somewhat true to vent more lies.

But what have been thy answers, what but dark,
Ambiguous, and with double sense deluding,

435

Which they who ask'd have seldom understood,
And not well understood as good not known ?

Who ever by consulting at thy shrine

Return'd the wiser, or the more instruct

To fly or follow what concern'd him most,

440

And run not sooner to his fatal snare ?

For God hath justly giv'n the nations up

To

To thy delusions, justly, since they fell
 Idolatrous but when his purpose is
 Among them to declare his providence

To thee not known, whence hast thou then thy truth,
 But from him or his Angels presidant

In every province? who themselves disdaining
 T' approach thy temples, give thee in command
 What to the smallest tittle thou shalt say

To thy adorers, thou with trembling fear,
 Or like a fawning parasite, obey'it;
 Then to thyself ascrib'it the truth foretold.

But this thy glory shall be soon retrench'd;
 No more shalt thou by oracling abuse
 The Gentiles; henceforth oracles are ceas'd,

And thou no more with pomp and sacrifice
 Shalt be inquir'd at Delphos or elsewhere,
 At least in vain, for they shall find thee mute.

God hath now sent his living oracle
 Into the world to teach his final will,
 And sends his Spi'rit of truth henceforth to dwell

In pious hearts, an inward oracle
 To all truth requisite for men to know,

So spake our Saviour; but the subtle Fiend,
 Though inly stung with anger and disdain,
 Dissembled, and this answer smooth return'd.

Sharply thou hast infisted on rebuke,
 And urg'd me hard with doings, which not will
 But misery hath wrested from me: where

Easily canst thou find one miserable,
 And not enforc'd oft-times to part from truth;

If it may stand him more in stead to lie,
Say and unsay, feign, flatter, or abjure ?
But thou art plac'd above me, thou art Lord , 475
From thee I can and must submis indure

Check or reproof, and glad to 'scape so quit.
Hard are the ways of truth, and rough to walk,
Smooth on the tongue discours'd, pleasing to th' ear,
And tuneable as sylvan pipe or song, 480

What wonder then if I delight to hear
Her dictates from thy mouth ? most men admire
Virtue, who follow not her lore permit me
To hear thee when I come (since no man comes)
And talk at leaft, though I despair to' attain. 485

Thy Father, who is holy, wise, and pure,
Suffers the hypocrite or atheous priest
To tread his sacred courts, and minister
About his altar, handling holy things,
Praying or vowed, and vouchsaf'd his voice 490
To Balaam reprobate, a prophet yet
Inspir'd, disdain not such access to me.

To whom our Saviour with unalter'd brow.
Thy coming hither, though I know thy scope,
I bid not or forbid, do as thou find'ft 495
Permission from above ; thou canst not more.

He added not; and Satan bowing low
His gray dissimulation, disappear'd
Into thin air diffus'd. for now began
Night with her sullen wings to double-shade 500
The desert, fowls in their clay nests were couch'd;
And now wild beasts came forth the woods to roam

PARADISE REGAIN'D.

BOOK II.

MEAN while the new-baptiz'd, who yet remain'd
 At Jordan with the Baptist, and had seen
 Him whom they heard so late expresly call'd
 Jefus Messiah Son of God declar'd,
 And on that high authority had believ'd, 5
 And with him talk'd, and with him lodg'd, I mean
 Andrew and Simon, famous after known,
 With others though in holy writ not nam'd,
 Now missig him their joy so lately found,
 So lately found, and so abruptly gone, 10
 Began to doubt, and doubted many days,
 And as the days increas'd, increas'd their doubt:
 Sometimes they thought he might be only shoun,
 And for a time caught up to God, as once
 Moses was in the mount, and missig long, 15
 And the great Thisbite, who on fiery wheels
 Rode up to Heav'n, yet once again to come.
 Therefore as those young prophets then with care
 Sought lost Elijah, so in each place these
 Nigh to Bethabara; in Jericho 20
 'The city' of palms, *Ænon*, and Salem old,
 Machærus, and each town or city wall'd

On this side the broad lake Genezaret,
 Or in Peræa, but return'd in vain
 Then on the bank of Jordan, by a creek, 25
 Where winds with reeds and osiers whip'ring play,
 Plain fishermen, no greater men them call,
 Close in a cottage low together got,
 Their unexpected loss and plaints out breath'd

Alas, from what high hope to what relapse 30
 Unlook'd for are we fall'n ! our eyes beheld
 Messiah certainly now come, so long
 Expected of our fathers, we have heard
 His words, his wisdom full of grace and truth ;
 Now, now, for sure, deliverance is at hand, 35
 The kingdom shall to Israel be restor'd,
 Thus we rejoice'd, but soon our joy is turn'd
 Into perplexity and new amaze
 For whither is he gone, what accident
 Hath rapt him from us ? will he now retire 40
 After appearance, and again prolong
 Our expectation ? God of Israel,
 Send thy Messiah forth, the time is come ,
 Behold the kings of th' earth how they oppress
 Thy chosen, to what highth their pow'r unjust 45
 They have exalted, and behind them cast
 All fear of thee , arise and vindicate
 Thy glory, free thy people from their yoke
 But let us wait, thus far he hath perform'd,
 Sent his Anointed, and to us reveal'd him, 50
 By his great Prophet, pointed at and shown
 In public, and with him we have convers'd ;

Let

Let us be glad of this, and all our fears
 Lay on his providence, he will not fail,
 Nor will withdraw him now, nor will recall,
 Mock us with his blest sight, then snatch him hence,
 Soon we shall see our hope, our joy return. 55

Thus they out of their plaints new hope resume
 To find whom at the first they found unsought.
 But to his mother Mary, when she saw 60
 Others return'd from baptism, not her son,
 Nor left at Jordan, tidings of him none,
 Within her breast though calm, her breast though pure,
 Motherly cares and fears got head, and rais'd
 Some troubled thoughts, which she in sighs thus clad

O what avails me now that honor high
 To have conceiv'd of God, or that salute
 Hail highly favor'd, among women blest !
 While I to sorrows am no less advanc'd,
 And fears as eminent, above the lot 70
 Of other women, by the birth I bore,
 In such a season born when scarce a shed
 Could be obtain'd to shelter him or me
 From the bleak air, a stable was our warmth,
 A manger his, yet soon enforc'd to fly 75
 Thence into Egypt, till the murd'rous king
 Were dead, who sought his life, and musing fill'd
 With infant blood the streets of Bethlehem,
 From Egypt home return'd, in Nazareth
 Hath been our dwelling many years, his life 80
 Private, unactive, calm, contemplative,
 Little suspicious to any king, but now

Full grown to man, acknowledg'd, as I hear,
By John the Baptist, and in public shown,
Son own'd from Heaven by his Father's voice; 85
I look'd for some great change; to honor? no,
But trouble, as old Simeon plain foretold,
That to the fall and rising he should be
Of many in Israel, and to a sign
Spoken against, that through my very soul 90
A sword shall pierce; this is my favor'd lot,
My exaltation to afflictions high;
Afflicted I may be, it seems, and blest;
I will not argue that, nor will repine.
But where delays he now? some great intent 95
Conceals him - when twelve years he scarce had seen,
I lost him, but so found, as well I saw
He could not lose himself, but went about
His Father's business; what he meant I mus'd,
Since understand; much more his absence now 100
'Thus long to some great purpose he obscures.
But I to wait with patience am inur'd,
My heart hath been a store-house long of things
And say'ings laid up, portending strange events.
Thus Mary pond'ring oft, and oft to mind 105
Recalling what remarkably had pass'd
Since first her salutation heard, with thoughts
Meekly compos'd awaited the fulfilling.
The while her son tracing the desert wild,
Sole but with holiest meditations fed, 110
Into himself descended, and at once
All his great work to come before him set,

How to begin, how to accomplish best
 His end of being on earth, and mission high
 For Satan with fly preface to return 115
 Had left him vacant, and with speed was gone
 Up to the middle region of thick air,
 Where all his potentates in council sat;
 There without sign of boast, or sign of joy,
 Solicitous and blank he thus began. 120

Princes, Heav'n's ancient Sons, ethereal Thrones,
 Demonian Spirits now, from th' element
 Each of his reign allotted, righther call'd
 Pow'rs of fire, air, water, and earth beneath,
 So may we hold our place and these mild seats 125
 Without new trouble; such an enemy
 Is risen to invade us, who no less
 Threatens than our expulsion down to Hell;
 I, as I undertook, and with the vote
 Consenting in full frequence was impower'd, 130
 Have found him, view'd him, tafted him, but find
 Far other labor to be undergone
 Than when I dealt with Adam first of Men,
 Though Adam by his wife's allurement fell,
 However to this man inferior far, 135
 If he be man by mother's fide at least,
 With more than human gifts from Heav'n adorn'd,
 Perfections absolute, graces divine,
 And amplitude of mind to greateft deeds.
 Therefore I am return'd, left confidence 140
 Of my success with Eve in Paradise
 Deceive you to persuasian over-fure

Of like succeeding here, I summon all
 Rather to be in readines, with hand
 Or counsel to assist, lest I, who erſt
 Thought none my equal, now be over-match'd

145

So ſpake th' old Serpent doubting, and from all
 With clamor was affur'd their utmoſt aid
 At his command, when from amideſt them roſe
 Belial, the diſſoluteſt Spi'rit that fell,
 The sensualleſt, and after Afmodai
 The fleſhliſt Incubus, and thus adviſ'd.

150

Set women in his eye, and in his walk,
 Among daughters of men the faireſt found;
 Many are in each region paſſing fair
 As the noon ſky, more like to Goddesses
 Than mortal creatures, graceſul and diſcreet,
 Expert in amorous arts, inchanting tonguſ
 Perfuaſive, virgin maſteſty with mild
 And ſweet allay'd, yet terrible t' approach,
 Skill'd to retire, and in retiſing draw
 Hearts after them tangled in amorous nets.
 Such object hath the pow'r to ſoft'n and tame
 Severeſt temper, ſmooth the rugged'ſt brow,
 Enerve, and with voluptuous hope diſſolve,
 Draw out with credulous deſire, and lead
 At will the manlieſt, reſoluteſt breaſt,
 As the magnetic hardeſt iron draws.
 Women, when nothing elſe, begui'l'd the heart
 Of wifel Solomon, and made him build,
 And made him bow to the Gods of his wifes.

155

160

165

170

To whom quick anſwer Satan thus return'd.

Belial,

Belial, in much uneven scale thou weigh'ſt
All others by thyſelf, because of old
Thou thyſelf doat'dſt on womankind, admiring 175
Their shape, their color, and attractive grace,
None are, thou think'ſt, but taken with ſuch toys.
Before the flood thou with thy luſty crew,
False titled ſons of God, roaming the earth
Caiſt wanton eyes on the daughters of men, 180
And coupled with them, and begot a race.
Have we not ſeen, or by relation heard,
In courts and regal chambers how thou lurk'ſt,
In wood or grove by moſſy fountain ſide,
In valley or green meadow, to way-lay 185
Some beauty rare, Caliſto, Clymene,
Daphne, or Semele, Antiopa,
Or Amymone, Syrinx, many more
Too long, then lay'ſt thy ſcapes on names ador'd,
Apollo, Neptune, Jupiter, or Pan, 190
Satir, or Faun, or Sylvan? But theſe haunts
Delight not all, among the ſons of men,
How many have with a ſmile made ſmall account
Of beauty and her lures, eaſily ſcorn'd
All her assaults, on worthier things intent? 195
Remember that Peleean conqueror,
A youth, how all the beauties of the eaſt
He ſlightly view'd, and ſlightly overpaſſ'd;
How he furnam'd of Africa diſmiss'd
In his prime youth the fair Iberian maid. 200
For Solomon, he liv'd at eaſe, and full
Of honor, wealth, high fare, aim'd not beyond

High

Higher design than to enjoy his state;
 Thence to the bait of women lay expos'd:
 But he whom we attempt is wiser far 205
 Than Solomon, of more exalted mind,
 Made and set wholly on th' accomplishment
 Of greatest things, what woman will you find,
 Though of this age the wonder and the fame,
 On whom his leisure will vouchsafe an eye 210
 Of fond desire? or should she confident,
 As fitting queen ador'd on beauty's throne,
 Descend with all her winning charms begirt
 T' enamour, as the zone of Venus once
 Wrought that effect on Jove, so fables tell; 215
 How would one look from his majestic brow
 Seated as on the top of virtue's hill,
 Discount'nance her despis'd, and put to rout
 All her array, her female pride deject,
 Or turn to reverent awe? for beauty stands 220
 In th' admiration only of weak minds
 Led captive; cease to' admire, and all her plumes
 Fall flat and shrink into a trivial toy,
 At every sudden slighting quite abash'd:
 Therefore with manlier objects we must try 225
 His constancy, with such as have more show
 Of worth, of honor, glory', and popular praise;
 Rocks whereon greatest men have oftest wreck'd;
 Or that which only seems to satisfy
 Lawful desires of nature, not beyond; 230
 And now I know he hungers where no food
 Is to be found, in the wide wilderness;

The

The rest commit to me, I shall let pass
No' advantage, and his strength as oft assay

He ceas'd, and heard their grant in loud acclame;
Then forthwith to him takes a chosen band
Of Spirits likest to himself in guile
To be at hand, and at his beck appear,
If cause were to unfold some active scene
Of various persons, each to know his part, 240
Then to the desert takes with these his flight,
Where still from shade to shade the Son of God
After forty days fasting had remain'd,
Now hungring first, and to himself thus said.

Where will this end? four times ten days I've pass'd
Wand'ring this woody maze, and human food
Nor tast'd, nor had appetite, that fast
To virtue I impute not, or count part
Of what I suffer here; if nature need not,
Or God support nature without repast 250
Though needing, what praise is it to indure?
But now I feel I hunger, which declares
Nature hath need of what she asks, yet God
Can satisfy that need some other way,
Though hunger still remain: so it remain 255
Without this body's wasting, I content me,
And from the sting of famine fear no harm,
Nor mind it, fed with better thoughts that feed
Me hungring more to do my Father's will

It was the hour of night, when thus the Son 260
Commun'd in silent walk, then laid him down
Under the hospitable covert nigh

Of trees thick interwoven, there he slept,
 And dream'd, as appetite is wont to dream,
 Of meats and drinks, nature's refreshment sweet, 265
 Him thought, he by the brook of Cherith stood,
 And saw the ravens with their horny beaks
 Food to Elijah bringing ev'n and morn, [brought
 Though ravenous, taught t' abstain from what they
 He saw the prophet also how he fled 270
 Into the desert, and how there he slept
 Under a juniper, then how awak'd
 He found his supper on the coals prepar'd,
 And by the Angel was bid rise and eat,
 And eat the second time after repose, 275
 The strength whereof suffic'd him forty days;
 Sometimes that with Elijah he partook,
 Or as a guest with Daniel at his pulse
 Thus wore out night, and now the herald lark
 Left his ground-nest, high tow'ring to descry 280
 The morn's approach, and greet her with his song
 As lightly from his grassy couch up rose
 Our Saviour, and found all was but a dream,
 Fasting he went to sleep, and fasting wak'd.
 Up to a hill anon his steps he rear'd, 285
 From whose high top to ken the prospect round,
 If cottage were in view, sheep-cote, or herd,
 But cottage, herd, or sheep-cote, none he saw,
 Only' in a bottom saw a pleasant grove,
 With chaunt of tuneful birds resounding loud; 290
 Thither bent his way, determin'd there
 To rest at noon, and enter'd soon the shade

High rooft, and walks beneath, and alleys brown,
 That open'd in the midst a woody scene,
 Nature's own work it seem'd (nature taught art) 295
 And to a superstitious eye the haunt
 Of Wood-Gods and Wood-Nymphs; he view'd it
 When suddenly a man before him stood, [round,
 Not rustic as before, but seemlier clad,
 As one in city', or court, or palace bred, 300
 And with fair speech these words to him address'd.

With granted leave officious I return,
 But much more wonder that the Son of God
 In this wild solitude so long should bide
 Of all things destitute, and well I know, 305
 Not without hunger Others of some note,
 As story tells, have trod this wilderness,
 The fugitive bond-woman with her son
 Out-cast Nebaioth, yet found here relief
 By a providing Angel, all the race 310
 Of Israel here had famish'd, had not God
 Rain'd from Heav'n Manna; and that Prophet bold
 Native of Thebez wand'ring here was fed
 Twice by a voice inviting him to eat.
 Of thee these forty days none hath regard, 315
 Forty and more deserted here indeed.

To whom thus Jesus What conclud'ft thou hence?
 They all had need, as I thou feest have none
 How hast thou hunger then? Satan reply'd
 Tell me if food were now before thee set, 320
 Would'ft thou not eat? Thereafter as I like
 The giver, answer'd Jesus. Why should that

Cause

Cause thy refusal ? said the subtle Fiend.
 Hast thou not right to all created things ?
 Owe not all creatures by just right to thee
 Duty and service, not to stay till bid, 325
 But tender all their pow'r ? nor mention I
 Meats by the Law unclean, or offer'd first
 To idols, those young Daniel could refuse ;
 Nor proffer'd by an enemy, though who 330
 Would scruple that, with want oppres'd ? Behold
 Nature ashamed, or better to express,
 Troubled that thou should'st hunger, hath purvey'd
 From all the elements her choicest store
 To treat thee as beseems, and as her Lord 335
 With honor, only deign to sit and eat

He spake no dream, for as his words had end,
 Our Saviour lifting up his eyes beheld
 In ample space under the broadest shade
 A table richly spread, in regal mode, 340
 With dishes pil'd, and meats of noblest sort
 And favor, beasts of chase, or fowl of game,
 In pastry built, or from the spit, or boil'd,
 Gris-amber-steam'd ; all fish from sea or shore,
 Freshet, or purling brook, of shell or fin, 345
 And exquisitest name, for which was drain'd
 Pontus, and Lucrine bay, and Afric coast.
 Alas how simple, to these cates compar'd,
 Was that crude apple that diverted Eve !
 And at a stately side-board by the wane 350
 That flagrant smell diffus'd, in order stood
 Tall stripling youths rich clad, of fairer hue

Than

Than Ganymed or Hylas, distant more
Under the trees now tripp'd, now solemn stood
Nymphs of Diana's train, and Naiades

355

With fruits and flow'rs from Amalthea's horn,
And ladies of th' Hesperides, that seem'd
Fairer than feign'd of old, or fabled since
Of faery damsels met in forest wide

By knights of Logres, or of Lyones,
Lancelot, or Pelleas, or Pellenore :

360

And all the while harmonious airs were heard
Of chiming strings, or charming pipes, and winds
Of gentlest gale Arabian odors fann'd

From their soft wings, and Flora's earlieft smells. 365
Such was the splendor, and the Tempter now
His invitation earnestly renew'd.

What doubts the Son of God to sit and eat ?

These are not fruits forbidden ; no interdict

Defends the touching of these viands pure ; 370

Their taste no knowledge works at leaft of evil,
But life preserves, destroys life's enemy,
Hunger, with sweet restorative delight.

All these are Spi'rits of air, and woods, and springs,

Thy gentle ministers, who come to pay 375

Thee homage, and acknowledge thee their Lord.

What doubt'st thou Son of God ? sit down and eat.

To whom thus Jesu temp'rately reply'd.

Said'st thou not that to all things I had right ?

And who withholds my pow'r that right to use ? 380

Shall I receive by gift what of my own,

When and where likes me best, I can command ?

I can

I can at will, doubt not, as soon as thou,
 Command a table in this wilderness,
 And call swift flights of Angels ministrant 385
 Array'd in glory on my cup to' attend.
 Why shouldst thou then obtrude this diligence,
 In vain, where no acceptance it can find ?
 And with my hunger what hast thou to do ?
 Thy pompous delicacies I contemn,
 And count thy specious gifts no gifts, but guiles. 390

To whom thus answer'd Satan malecontent.
 That I have also pow'r to give, thou seeft,
 If of that pow'r I bring thee voluntary
 What I might have bestow'd on whom I pleas'd, 395
 And rather opportunely in this place
 Chose to impart to thy apparent need,
 Why shouldst thou not accept it ? but I fee
 What I can do or offer is suspect,
 Of these things others quickly will dispose, 400
 Whose pains have earn'd the far fet spoil. With that
 Both table and provision vanish'd quite
 With sound of harpies wings, and talons heard,
 Only th' impótune Tempter full remain'd,
 And with these words his temptation pursu'd. 405

By hunger, that each other creaturie tames,
 Thou art not to be harm'd, therefore not mov'd ;
 Thy temperance invincible besides,
 For no allurement yields to appetite,
 And all thy heart is set on high designs, 410
 High actions, but wherewith to be achiev'd ?
 Great acts require great means of enterprise,

Thou

Thou art unknown, unfriended, low of birth,
A carpenter thy father known, thyself

Bred up in poverty and straits at home,

415

Lost in a desert here and hunger-bit

Which way or from what hope dost thou aspire
To greatness? whence authority deriv'st?

What followers, what retinue canst thou gain,

Or at thy heels the dizzy multitude,

420

Longer than thou canst feed them on thy cost?

Money brings honor, friends, conquest, and realms.

What rais'd Antipater the Edomite,

And his son Herod plac'd on Judah's throne

(Thy throne), but gold that got him puissant friends?

Therefore, if at great things thou would'st arrive,

Get riches first, get wealth, and treasure heap,

Not difficult, if thou hearken to me,

Riches are mine, fortune is in my hand;

They whom I favor thrive in wealth amain,

430

While virtue, valor, wisdom, fit in want.

To whom thus Jesus patiently reply'd.

Yet wealth without these three is impotent

To gain dominion, or to keep it gain'd.

Witness those ancient empires of the earth,

435

In hight of all their flowing wealth dissolv'd.

But men endued with these have oft attain'd

In lowest poverty to highest deeds;

Gideon, and Jephtha, and the shepherd lad,

Whose offspring on the throne of Judah sat

440

So many ages, and shall yet regain

That seat, and reign in Israel without end.

Among the Heathen, (for throughout the world
 To me is not unknown what hath been done
 Worthy' of memorial) canst thou not remember 445
Quintius, Fabricius, Curius, Regulus?
 For I esteem those names of men so poor
 Who could do mighty things, and could contemn
 Riches though offer'd from the hand of kings
 And what in me seems wanting, but that I 450
 May also in this poverty as soon
 Accomplish what they did, perhaps and more?
 Extol not riches then, the toil of fools,
 The wise man's cumbrance if not snare, more apt
 To slacken virtue, and abate her edge, 455
 Than prompt her to do ought may merit praise.
 What if with like aversion I reject
 Riches and realms, yet not for that a crown,
 Golden in show, is but a wreath of thorns,
 Brings dangers, troubles, cares, and sleepless nights,
 To him who wears the regal diadem,
 When on his shoulders each man's burden lies,
 For therein stands the office of a king,
 His honor, virtue, merit, and chief praise,
 That for the public all this weight he bears. 465
 Yet he who reigns within himself, and rules
 Passions, desires, and fears, is more a king;
 Which every wise and virtuous man attains:
 And who attains not, ill aspires to rule
 Cities of men, or headstrong multitudes,
 Subject himself to anarchy within, 470
 Or lawless passions in him which he serves.

But

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But to guide nations in the way of truth
By saving doctrin, and from error lead
To know, and knowing worship God aright, 475
Is yet more kingly ; this attracts the soul,
Governs the inner man, the nobler part ;
That other o'er the body only reigns,
And oft by force, which to a generous mind
So reigning can be no sincere delight 480
Besides to give a kingdom hath been thought
Greater and nobler done, and to lay down
Far more magnanimous, than to assume.
Riches are needless then, both for themselves,
And for thy reason why they should be sought, 485
To gain a scepter, oftest better mis'd.

THE END OF THE SECOND BOOK.

PARADISE REGAIN'D.

BOOK III.

SO spake the Son of God, and Satan stood
 A while as mute confounded what to say,
 What to reply, confuted and convinc'd
 Of his weak arguing, and fallacious drift;
 At length collecting all his serpent wiles,
 With soothing words renew'd, him thus accoits. 5

I see thou know'ſt what is of use to know,
 What best to say canſt say, to do canſt do,
 Thy actions to thy words accord, thy words
 To thy large heart give utterance due, thy heart 10
 Contains of good, wise, juſt, the perfect shape.
 Should kings and nations from thy mouth consult,
 Thy counſel would be as the oracle
 Urim and Thummim, thoſe oraculous gems
 On Aaron's breast, or tongue of feers old 15
 Infallible or wert thou ſought to deeds
 That might require th' array of war, thy ſkill
 Of conduct would be ſuch, that all the world
 Could not ſustain thy prowefs, or ſublift
 In battel, though againſt thy few in arms. 20
 These God-like virtues wherefore doſt thou hide,
 Affecting private life, or more obſcure

In savage wilderness ? wherefore deprive
 All earth her wonder at thy acts, thyself
 The fame and glory, glory the reward
 That sole excites to high attempts, the flame
 Of most erected spi'rits, most temper'd pure
 Ethereal, who all pleasures else despise,
 All treasures and all gain esteem as dross,
 And dignities and pow'rs all but the highest ?
 Thy years are ripe, and over-ripe, the son
 Of Macedonian Ph.lip had ere these
 Won Afia, and the throne of Cyrus held
 At his dispose, young Scipio had brought down
 The Carthaginian pride, young Pompey quell'd
 The Pontic king, and in triumph had rode.
 Yet years, and to ripe year's judgment mature,
 Quench not the thirst of glory, but augment.
 Great Julhus, whom now all the world admires,
 The more he grew in years, the more inflam'd
 With glory, wept that he had liv'd so long
 Inglorious : but thou yet art not too late.

To whom our Saviour calmly thus reply'd.
 Thou neither dost persuade me to seek wealth
 For empire's sake, nor empire to affect
 For glory's sake, by all thy argument.
 For what is glory but the blaze of fame,
 'The peoples praise, if always praise unmix'd ?
 And what the people but a herd confus'd,
 A miscellaneous rabble, who extol
 Things vulgar, and well weigh'd, scarce worth the
 They praise, and they admire they know not what,

And

And know not whom, but as one leads the other;
 And what delight to be by such extoll'd,
 To live upon their tongues and be their talk, 55
 Of whom to be disprais'd were no small praise?
 His lot who dares be singularly good.
 Th' intelligent among them and the wise
 Are few, and glory scarce of few is rais'd.
 This is true glory and renown, when God, 60
 Looking on th' earth, with approbation marks
 The just man, and divulges him through Heaven
 To all his Angels, who with true applause
 Recount his praises thus he did to Job,
 When, to extend his fame through Heav'n and Earth,
 As thou to thy reproach may'ft well remember,
 He ask'd thee, Hast thou seen my servant Job?
 Famous he was in Heav'n, on Earth less known;
 Where glory is false glory, attributed
 To things not glorious, men not worthy' of fame. 70
 They err who count it glorious to subdue
 By conquest far and wide, to over-run
 Large countries, and in field great battles win,
 Great cities by assault what do these worthies,
 But rob and spoil, burn, slaughter, and enslave 75
 Peaceable nations, neigb'ring, or remote,
 Made captive, yet deserving freedom more
 Than those their conquerors, who leave behind
 Nothing but ruin wherefoe'er they rove,
 And all the florishing works of peace destroy, 80
 Then swell with pride, and must be tri'd Gods,
 Great Benefactors of mankind, Deliverers,

Worshipt with temple, priest, and sacrifice,
 One is the son of Jove, of Mars the other,
 Till conqu'ror Death discover them scaine men, 85
 Rolling in brutish vices, and deform'd,
 Violent or shameful death then due reward.
 But if there be in glory ought of good,
 It may by means far different be attain'd
 Without ambition, war, or violence; 90
 By deeds of peace, by wisdom eminent,
 By patience, temperance. I mention still
 Him whom thy wrongs with faintly patience borne
 Made famous in a land and times obscure;
 Who names not now with honor patient Job? 95
 Poor Socrates (who next more memorable?)
 By what he taught and suffer'd for so doing,
 For truth's sake suffering death unjust, lives now
 Equal in fame to proudest conquerors.
 Yet if for fame and glory ought be done, 100
 Ought suffer'd, if young African for fame
 His wasted country freed from Punic rage,
 The deed becomes unprais'd, the man at least,
 And loses, though but verbal, his reward.
 Shall I seek glory then, as vain men seek, 105
 Oft not deserv'd? I seek not mine, but his
 Who sent me', and thereby witness whence I am
 To whom the Tempter murmur'd thus reply'd.
 Think not so slight of glory; therein least
 Resembling thy great Father. he seeks glory, 110
 And for his glory all things made, all things
 Orders and governs, nor content in Heaven

By all his Angels gloriy'd, requires
 Glory from men, from all men good or bad,
 Wife or unwise, no difference, no exemption,
 Above all sacrifice, or hallow'd gift
 Glory' he requires, and glory he receives
 Promiscuous from all nations, Jew, or Greek,
 Or barbarous, nor exception hath declar'd,
 From us his foes pronounc'd glory' he exacts. 120

To whom our Saviour fervently reply'd.
 And reason, since his word all things produc'd,
 Though chiefly not for glory as prime end,
 But to show forth his goodness, and impart
 His good communicable to every soul 125

Freely, of whom what could he less expect
 Than glory' and benediction, that is thanks,
 The slightest, easiest, readiest recompence
 From them who could return him nothing else,
 And not returning that would likeliest render
 Contempt instead, dishonor, obloquy?
 Hard recompence, unsuitable return
 For so much good, so much beneficence.

But why should man seek glory, who' of his own
 Hath nothing, and to whom nothing belongs 135
 But condemnation, ignominy', and shame?
 Who for so many benefits receiv'd

Turn'd recreant to God, ingrate and false,
 And so of all true good himself despoil'd,
 Yet, sacrilegious, to himself would take
 That which to God alone of right belongs;
 Yet so much bounty is in God, such grace,

That

That who advance his glory, not their own,
Them he himself to glory will advance

So spake the Son of God; and here again 145
Satan had not to answer, but stood struck
With guilt of his own sin, for he himself
Insatiable of glory had lost all,
Yet of another plea bethought him soon.

Of glory, as thou wilt, said he, so deem, 150
Worth or not worth the seeking, let it pass.
But to a kingdom thou art born, ordain'd
To sit upon thy father David's throne;
By mother's side thy father, though thy right
Be now in pow'rful hands, that will not part 155
Easily from possession won with arms:
Judæa now and all the promis'd land,
Reduc'd a province under Roman yoke,
Obeys Tiberius; nor is always rul'd
With temp'rate sway, oft have they violated 160
The temple, oft the law with foul affronts,
Abominations rather, as did once
Antiochus and think'st thou to regain
Thy right by fitting still or thus retiring?
So did not Maccabeus he indeed 165
Retir'd unto the desert, but with arms;
And o'er a mighty king so oft prevail'd,
That by strong hand his family obtain'd,
Though priests, the crown, and David's throne usurp'd,
With Modin and her suburbs once content. 170
If kingdom move thee not, let move thee zeal
And duty; zeal and duty are not slow;

But

But on occasion's forelock watchful wait.
They themselves rather are occasion best,
Zeal of thy father's house, duty to free 175

Thy country from her Heathen servitude ;
So shalt thou best fulfil, best verify
The prophets old, who sung thy endless reign ;
The happier reign the sooner it begins ;
Reign then, what canst thou better do the while ? 180

To whom our Saviour answer thus return'd.
All things are best fulfill'd in their due time,
And time there is for all things, Truth hath said.
If of my reign prophetic Writ hath told,
That it shall never end, so when begin 185
The Father in his purpose hath decreed,
He in whose hand all times and seasons roll.
What if he hath decreed that I shall first
Be try'd in humble state, and things adverse,
By tribulations, injuries, insults, 190
Contempts, and scorns, and snares, and violence,
Suffering, abstaining, quietly expecting,
Without distrust or doubt, that he may know
What I can suffer, how obey ? who best
Can suffer, best can do ; best reign, who first 195
Well hath obey'd ; just trial ere I merit
My exaltation without change or end.
But what concerns it thee when I begin
My everlasting kingdom, why art thou
Solicitous, what moves thy inquisition ? 200
Know'st thou not that my rising is thy fall,
And my promotion will be thy destruction ?

To whom the Tempter inly rack'd reply'd.
 Let that come when it comes, all hope is lost
 Of my reception into grace, what worse? 205
 For where no hope is left, is left no fear:
 If there be worse, the expectation more
 Of worse torments me than the feeling can.
 I would be at the worst, worst is my port,
 My harbour, and my ultimate repose, 210
 The end I would attain, my final good.
 My error was my error, and my crime
 My crime, whatever for itself condemn'd,
 And will alike be punish'd, whether thou
 Reign or reign not, though to that gentle brow 215
 Willingly I could fly, and hope thy reign,
 From that placid aspect and meek regard,
 Rather than aggravate my evil state,
 Would stand between me and thy Father's ire
 (Whose ire I dread more than the fire of Hell) 220
 A shelter and a kind of shading cool
 Interposition, as a summer's cloud.
 If I then to the worst that can be haste,
 Why move thy feet so slow to what is best,
 Happiest both to thyself and all the world, 225
 That thou who worthiest art should'st be their king?
 Perhaps thou linger'st in deep thoughts detain'd
 Of th' enterprise so hazardous and high;
 No wonder, for though in thee be united
 What of perfection can in man be found, 230
 Or human nature can receive, consider
 Thy life hath yet been private, most part spent

At

At home, scarce view'd the Galilean towns,
 And once a year Jerusalem, few days
 Short sojourn, and what thence couldst thou observe ?
 The world thou hast not seen, much less her glory,
 Empires, and monarchs, and their radiant courts,
 Best school of best experience, quickest insight
 In all things that to greatest actions lead.

The wisest, unexperienc'd, will be ever 240

Timorous and loath, with novice modesty,

(As he who seeking asses found a kingdom)

Irresolute, unhardy, unadventurous

But I will bring thee where thou soon shalt quit

Those rudiments, and see before thine eyes - 245

The monarchies of th' earth, their pomp and state,

Sufficient introduction to inform

Thee, of thyself so apt, in regal arts,

And regal mysteries, that thou may'st know

How best their opposition to withstand. 250

With that (such pow'r was giv'n him then) he took
 The Son of God up to a mountain high.

It was a mountain at whose verdant feet

A spacious plain out-stretch'd in circuit wide

Lay pleasant ; from his side two rivers flow'd, 255

Th' one winding, th' other strait, and left between

Fair champain with less rivers intervein'd,

Then meeting join'd their tribute to the sea.

Fertil of corn the glebe, of oil and wine ;

With herds the pastures throng'd, with flocks the hills ;

Huge cities and high tow'r'd, that well might seem

The seats of mightiest monarchs, and so large

The prospect was, that here and there was room
For barren desert fountainless and dry.

To this high mountain top the Tempter brought 265
Our Saviour, and new train of words began

Well have we speeded, and o'er hill and dale,
Forest and field and flood, temples and towers,
Cut shorter many a league, here thou behold'st
Assyria and her empire's ancient bounds, 270

Araxes and the Caspian lake, thence on
As far as Indus east, Euphrates west,
And oft beyond, to south the Persian bay,
And inaccessible th' Arabian drouth

Here Nineveh, of length within her wall 275
Several days journey, built by Ninus old,
Of that first golden monarchy the seat,
And seat of Salmanassar, whose success
Israel in long captivity still mourns;

There Babylon, the wonder of all tongues, 280
As ancient, but rebuilt by him who twice
Judah and all thy father David's house
Led captive, and Jerusalem laid waste,
Till Cyrus set them free; Persepolis

His city there thou seeft, and Bactra there; 285
Ecbatana her structure vast there shows,
And Hecatompylos her hundred gates;
There Sufa by Choaspes, amber stream,
The drink of none but kings; of later fame

Built by Emathian, or by Parthian hands, 290
The great Seleucia, Nisbis, and there
Artaxata, Teredon, Ctesiphon,

Turning with easy eye thou may'st behold.
 All these the Parthian, now some ages past,
 By great Arfaces led, who founded first 295
 That empire, under his dominion holds,
 From the luxurious kings of Antioch won.
 And just in time thou com'st to have a view
 Of his great pow'r, for now the Parthian king
 In Ctesiphon hath gather'd all his host 300
 Against the Scythian, whose incursions wild
 Have wasted Sogdiana, to her aid
 He marches now in haste, see, though from far,
 His thousands, in what martial equipage
 They issue forth, steel bows and shafts their arms, 305
 Of equal dread in flight or in pursuit;
 All horsemen, in which fight they most excel,
 See how in warlike muster they appear,
 In rhombs and wedges, and half-moons, and wings
 He look'd, and saw what numbers numberless 310
 The city gates out-pour'd, light-armed troops
 In coats of mail and military pride,
 In mail their horses clad, yet fleet and strong.
 Prauncing their riders bore, the flow'r and choice
 Of many provinces from bound to bound; 315
 From Arachosia, from Candaor east,
 And Margiana to the Hyrcanian cliffs
 Of Caucasus, and dark Iberian dales,
 From Atropatia and the neighb'ring plains
 Of Adiabene, Media, and the south 320
 Of Susiana, to Balsara's haven.

He saw them in their forms of battle rang'd.
 How quick they wheel'd, and fly'ing behind them shot
 Sharp fleet of arrowy show'rs against the face
 Of their pursuers, and overcame by flight; 325
 The field all iron cast a gleaming brown,
 Nor wanted clouds of foot, nor on each horn
 Cuuaffiers all in steel for standing fight,
 Chariots or elephants indors'd with towers
 Of archers, nor of lab'ring pioneers 330
 A multitude with spades and axes arm'd
 To lay hills plain, fell woods, or valleys fill,
 Or where plain was raise hill, or overlay
 With bridges rivers proud, as with a yoke;
 Mules after these, camels and dromedaries, 335
 And waggons fraught with utensils of war
 Such forces met not, nor so wide a camp,
 When Agrican with all his northern powers
 Besieg'd Albracca, as romances tell,
 The city' of Gallaphrone, from whence to win 340
 The fairest of her sex Angelica
 His daughter, fought by many prowest knights,
 Both Paynim, and the peers of Charleman.
 Such and so numerous was their chivalry;
 At fight whereof the Fiend yet more presum'd, 345
 And to our Saviour thus his words renew'd.
 That thou may'ft know I seek not to engage
 Thy virtue, and not every way secure
 On no slight grounds thy safety, hear, and mark
 To what end I have brought thee hither and shewn 350
 All

All this fair sight thy kingdom though foretold
 By prophet or by Angel, unless thou
 Endeavor, as thy father David did,
 Thou never shalt obtain; prediction still
 In all things, and all men, supposes means,
 Without means us'd, what it predicts revokes.

355

But say thou wert posses'd of David's throne
 By free consent of all, none opposit,
 Samaritan or Jew, how could'st thou hope
 Long to enjoy it quiet and secure,

360

Between two such inclosing enemies
 Roman and Parthian? therefore one of these
 Thou must make sure thy own, the Parthian first
 By my advice, as nearer, and of late
 Found able by invasion to annoy

365

Thy country', and captive lead away her kings
 Antigonus and old Hyrcanus bound,

Maugre the Roman. it shall be my task

To render thee the Parthian at dispose;

Choose which thou wilt, by conquest or by league. 370

By him thou shalt regain, without him not,

That which alone can truly reinstall thee

In David's royal seat, his true successor,

Deliverance of thy brethren, those ten tribes

Whose offspring in his territory yet serve,

375

In Habor, and among the Medes dispers'd;

Ten sons of Jacob, two of Joseph lost

Thus long from Israel, serving as of old

Their fathers in the land of Egypt serv'd,

This offer sets before thee to deliver 380
 These if from servitude thou shalt restore
 To their inheritance, then, nor till then,
 Thou on the throne of David in full glory,
 From Egypt to Euphrates and beyond
 Shalt reign, and Rome or Cæsar not need fear 385
 To whom our Saviour answer'd thus unmov'd.
 Much ostentation vain of fleshly arm,
 And fragil arms, much instrumert of war
 Long in preparing, soon to nothing brought,
 Before mine eyes thou' hast set, and in my ear 390
 Vented much policy, and projects deep
 Of enemies, of aids, battels and leagues,
 Plausible to the world, to me worth nought.
 Means I must use, thou say'ft, prediction else
 Will unpredict and fail me of the throne. 395
 My time I told thee (and that time for thee
 Were better fartheft off) is not yet come.
 When that comes, think not thou to find me slack
 On my part ought endevoring, or to need
 Thy politic maxims, or that cumbersome 400
 Luggage of war there shwon me, argument
 Of human weaknes rather than of strength.
 My brethren, as thou call'ft them, those ten tribes
 I must deliver, if I mean to reign
 David's true heir, and his full scepter sway 405
 To just extent over all Israel's sons,
 But whence to thee this zeal, where was it then
 For Israel, or for David, or his throne,

When

When thou stood'st up his tempter to the pride
 Of numb'ring Israel, which cost the lives 410
 Of threescore and ten thousand Israelites
 By three days pestilence ? such was thy zeal
 To Israel then, the same that now to me
 As for those captive tribes, themselves were they
 Who wrought their own captivity, fell off 415
 From God to worship calves, the deities
 Of Egypt, Baal next and Ashtarot,
 And all th' idolatries of Heathen round,
 Besides their other worse than heath'nish crimes ;
 Nor in the land of their captivity 420
 Humbled themselves, or penitent besought
 The God of their forefathers, but so dy'd
 Impenitent, and left a race behind
 Like to themselves, distinguishab'e scarce
 From Gentiles, but by circumcision vain, 425
 And God with idols in their worship join'd
 Should I of these the liberty regard,
 Who fied as to their ancient patrimony,
 Unhumbled, unrepentant, unreform'd,
 Headlong would follow', and to their Gods perhaps
 Of Bethel and of Dan ? no, let them serve 431
 Their enemies, who serve idols with God
 Yet he at length, time to himself best know'r,
 Rememb'ring Abraham, by some wondrous call
 May bring them back repentant and sincere, 435
 And at their passing cleave th' Assyrian flood,
 While to their native land with joy they haste,

As the Red Sea and Jordan once he cleft,
When to the promis'd land their fathers pass'd;
To his due time and providence I leave them. 440

So spake Israel's true king, and to the Fiend
Made answer meet, that made void all his wiles.
So fares it when with truth falsehood contends.

THE END OF THE THIRD BOOK.

THE
FOURTH BOOK
OF
PARADISE REGAIN'D.

PARADISE REGAIN'D.

BOOK IV.

P Erplex'd and troubled at his bad success
 The Tempter stood, nor had what to reply,
 Discover'd in his fraud, thrown from his hope
 So oft, and the persuasive rhetoric
 'That sleek'd his tongue, and won so much on Eve, 5
 So little here, nay lost, but Eve was Eve,
 This far his over-match, who self-deceiv'd
 And iash, before hand had no better weigh'd
 The strength he was to cope with, or his own :
 But as a man who had been matchless held 10
 In cunning, over-reach'd where least he thought,
 To salve his credit, and for very spite,
 Still will be tempting him who foils him still,
 And never cease, though to his shame the more ;
 Or as a swarm of flies in vintage-time, 15
 About the wine-press where sweet must is pour'd,
 Beat off, returns as oft with humming sound ,
 Or surging waves against a solid rock,
 Though all to shiveis dash'd, th' assault renew,
 Vain batt'ry, and in froth or bubbles end, 20
 So Satan, whom repulse upon repulse
 Met ever, and to shameful silence brought,
 Yet

Yet gives not o'er though desp'rate of success,
And his vain importunity pursues.

He brought our Saviour to the western fide
25
Of that high mountain, whence he might behold
Another plain, long but in breadth not wide,
Wash'd by the southern sea, and on the north
To equal length back'd with a ridge of hills,
That screen'd the fruits of th' earth and seats of men
From cold Septentrion blasts, thence in the midst 31
Divided by a river, of whose banks
On each fide an imperial city stood,
With tow'rs and temples proudly elevate
On sev'n small hills, with palaces adorn'd,
Porches and theatres, baths, aqueducts,
35
Statues and trophies, and triumphal arcs,
Gardens and groves presented to his eyes,
Above the highth of mountains interpos'd.
By what strange parallax or optic skill
40
Of vision multiply'd through air, or glass
Of telescope, were curious to inquire
Of the Tempter thus his silence broke.

The city which thou feest no other deem
Than great and glorious Rome, queen of the earth 45
So far renown'd, and with the spoils enrich'd
Of nations; there the capitol thou feest
Above the rest lifting his stately head
On the Tarpeian rock, her citadel
Impregnable, and there Mount Palatine,
50
Th' imperial palace, compass huge, and high
The structure, skill of noblest architects,

With gilded battlements, conspicuous far,
Turrets and terraces, and glitt'ring spires.

Many a fair edifice besides, more like 55
Houses of God, (so well I have dispos'd
My aery microscope) thou may'ft behold
Outside and inside both, pillars and roofs,
Carv'd work, the hand of fam'd artificers
In cedar, marble, ivory, or gold 60
Thence to the gates cast round thine eye, and see
What conflux issuing forth, or entring in,
Prætors, proconsuls to their provinces
Hafting, or on return, in robes of state ;
Lictors and rods, the ensigns of their power, 65
Legions and cohorts, turms of horse and wings
Or embassies from regions far remote
In various habits on the Appian road,
Or on th' Emilian, some from farthest south,
Syene', and where the shadow both way falls, 70
Meroe Nilotic ile, and more to west,
The realm of Bocchus to the Black-moor sea ,
From th' Afian kings and Parthian among these,
From India and the golden Chersonese,
And utmost Indian ile Taprobané, 75
Dusk faces with white filken turbants wreath'd ;
From Gallia, Gades, and the British west,
Germans and Scythians, and Sarmatiars north
Beyond Danubius to the Tauric pool.
All nations now to Rome obedience pay, 80
To Rome's great emperor, whose wide domain
In ample territory, wealth and power,

Civility of manners, arts and arms,
 And long renown, thou justly may'st prefer
 Before the Parthian, these two thrones except, 85
 The rest are barb'rous, and scarce worth the sight,
 Shar'd among petty kings too far remov'd,
 These having shewn thee, I have shewn thee all
 The kingdoms of the world, and all their glory.
 This emp'ror hath no son, and now is old, 90
 Old and lascivious, and from Rome remov'd
 To Capriæ an island small but strong
 On the Campanian shore, with purpose there
 His horrid lusts in private to enjoy,
 Committing to a wicked favorite 95
 All public cares, and yet of him suspicious,
 Hated of all, and hating; with what ease,
 Indued with regal virtues as thou art,
 Appearing, and beginning noble deeds,
 Might'st thou expel this monster from his throne 100
 Now made a sty, and in his place ascending
 A victor people free from servile yoke?
 And with my help thou may'st; to me the power
 Is giv'n, and by that right I give it thee.
 Aim therefore at no less than all the world, 105
 Aim at the high'est, without the high'est attain'd
 Will be for thee no sitting, or not long,
 On David's throne, be prophecy'd what will.
 To whom the Son of God unmov'd reply'd.
 Nor doth this grandeur and majestic show 110
 Of luxury, though call'd magnificence,
 More than of arms before, allure mine eye,

Much

Much less my mind; though thou should'st add to tell
 Their sumptuous gluttonies, and gorgeous feasts
 On citron tables or Atlantic stone, 115
 (For I have also heard, perhaps have read)
 Their wines of Setia, Cales, and Falerne,
 Chios, and Crete, and how they quaff in gold,
 Crystal and myrrhine cups imboss'd with gems
 And studs of pearl, to me should'st tell who thirst 120
 And hunger still then embassies thou shov'ft
 From nations far and nigh, what honour that,
 But tedious waste of time to sit and hear
 So many hollow compliments and lies,
 Outlandish flatteries? then proceed'st to talk 125
 Of th' emperor, how easily subdued,
 How gloriously, I shall, thou say'ft, expel
 A brutish monster what if I withal
 Expel a Devil who first made him such?
 Let his tormenter conscience find him out, 130
 For him I was not sent, nor yet to free
 That people victor once, now vile and base,
 Deservedly made vassal, who once just,
 Frugal, and mild, and temp'rate, conquer'd well,
 But govern ill the nations under yoke, 135
 Peeling their provinces, exhausted all
 By lust and rapin, first ambitious grown
 Of triumph, that insulting vanity,
 Then cruel, by their sports to blood mur'd
 Of lighting beasts, and men to beasts expos'd, 140
 Luxurious by their wealth, and greedier still,
 And from the daily scene effeminate.

What

What wise and valiant man would seek to free
 These thus degenerate, by themselves inflav'd,
 Or could of inward slaves make outward free?
 Know therefore when my season comes to fit
 On David's throne, it shall be like a tree
 Spreading and overshadowing all the earth,
 Or as a stome that shall to pieces dash
 All monarchies besides throughout the world,
 And of my kingdom there shall be no end
 Means there shall be to this, but what the means,
 Is not for thee to know, nor me to tell.

To whom the Tempter impudent reply'd.
 I see all offers made by me how slight
 Thou valuest, because offer'd, and reject'ft
 Nothing will please the difficult and nice,
 Or nothing more than still to contradict.
 On th' other side know also thou, that I
 On what I offer set as high esteem,
 Nor what I part with mean to give for nought,
 All these which in a moment thou behold'ft,
 The kingdoms of the world to thee I give,
 For giv'n to me, I give to whom I please,
 No tisle, yet with this reserve, not else,
 On this condition, if thou wilt fall down,
 And worship me as thy superior lord,
 Easily done, and hold them all of me;
 For what can less so great a gift deserve?

Whom thus our Saviour answer'd with disdain
 I never lik'd thy talk, thy offers less,
 Now both abhor, since thou haft dar'd to utter

'Th' abominable terms, impious condition;
 But I indure the time, till which expir'd,
 Thou haft permission on me. It is written 175
 The first of all commandments, Thou shalt worship
 The Lord thy God, and only him shalt serve;
 And dar'st thou to the Son of God propound
 To worship thee accrû'd, now more accrû'd
 For this attempt bolder than that on Eve, 180
 And more blasphemous? which expect to rue.
 The kingdoms of the world to thee were given,
 Permitted rather, and by thee usurp'd,
 Other donation none thou canst produce.
 If giv'n, by whom but by the King of kings, 185
 God over all supreme? if giv'n to thee,
 By thee how fairly is the giver now
 Repaid? But gratitude in thee is lost
 Long since. Wert thou so void of fear or shame,
 As offer them to me the Son of God, 190
 To me my own, on such abhorred pact,
 That I fall down and worship thee as God?
 Get thee behind me; plain thou now appear'st
 That evil one, Satan for ever damn'd.

To whom the Fiend with fear abash'd reply'd. 195
 Be not so sore offended, Son of God,
 Though sons of God both Angels are and Men,
 If I to try whether in higher sort
 Than these thou bear'st that title, have propos'd
 What both from Men and Angels I receive, 200
 Tetrarchs of fire, air, flood, and on the earth
 Nations besides from all the quarter'd winds,

God

God of this world invok'd and world beneath,
Who then thou art, whose coming is foretold
To me so fatal, me it most concerns.

The trial hath indamag'd thee no way,
Rather more honor left and more esteem,
Me nought advantag'd, missing what I aim'd.
Therefore let pass, as they are transitory,

The kingdoms of this world; I shall no more
Advise thee, gain them as thou canst, or not.
And thou thyself seem'st otherwise inclin'd
Than to a worldy crown, addicted more

To contemplation and profound dispute,
As by that eaily action may be judg'd,
When flippng from thy mother's eye thou went'st
Alone into the temple, there waft found

Among the gravest Rabbies disputant
On points and questions fitting Moses' chair,
Teaching, not taught; the childhood shows the man,
As morning shows the day. Be famous then

By wisdom, as thy empire must extend,
So let extend thy mind o'er all the world
In knowledge, all things in it comprehend
All knowledge is not couch'd in Moses' law,

The Pentateuch, or what the Prophets wrote;
The Gentiles also know, and write, and teach
To admiration, led by nature's light,

And with the Gentiles much thou must converse,
Rulng them by persuasion as thou mean'st,
Without their learning how wilt thou with them,
Or they with thee hold conversation meet?

How wilt thou reason with them, how refute
 Their idolisms, traditions, paradoxes?
 Error by his own arms is best evinc'd. 235

Look once more ere we leave this specular mount
 Westward, much nearer by southwest, behold
 Where on the *Æ*gean shore a city stands
 Built nobly, pure the air, and light the soil,
 Athens the eye of Greece, mother of arts 240
 And eloquence, native to famous wits
 Or hospitable, in her sweet recess.
 City' or suburban, studious walks and shades;
 See there the olive grove of Academe,
 Plato's retirement, where the Attic bird 245
 Trills her thick-warbled notes the summer long,
 There flow'ry hill Hymettus with the sound
 Of bees industrious murmur oft invites
 To studious musing, there Ilissus rolls
 His whis'ring stream, within the walls then view 250
 The schools of ancient sages, his who bred
 Great Alexander to subdue the world,
 Lyceum there, and painted Stoa next
 There shalt thou hear and learn the secret power
 Of harmony in tones and numbers hit 255
 By voice or hand, and various-measur'd verse,
*Æ*olian charms and Dorian lyric odes,
 And his who gave them breath, but higher sung,
 Blind Melefigenes thence Homer call'd,
 Whose poem Phœbus challeng'd for his own. 260
 Thence what the lofty grave tragedians taught
 In Chorus or Iambic, teachers best

Of moral prudence, with delight receiv'd
 In brief sententious precepts, while they treat
 Of fate, and chance, and change in human life; 263
 High actions, and high passions best describing:
 Thence to the famous orators repair,
 Those ancient, whose rifles eloquence
 Wielded at will that fierce democracie,
 Shook th' arsenal and fulmin'd over Greece, 274
 To Macedon and Artaxerxes' throne;
 To sage Philosophy next lend thine ear,
 From Heav'n descended to the low-roof'd house
 Of Socrates, see there his testament,
 Whom well inspir'd the oracle pronounc'd 275
 Wiseſt of men; from whose mouth issued forth
 Mellifuous streams, that water'd all the schools
 Of Academics old and new, with those
 Surnam'd Peripatetics, and the sect
 Epicurean, and the Stoic ſev're; 286
 These here revolve, or, as thou lik'ſt, at home,
 Till time mature thee to a kingdom's weight;
 These rules will render thee a king complete
 Within thyſelf, much more with empire join'd.

To whom our Saviour ſagely thus reply'd 283
 Think not but that I know these things, or think
 I know them not, not therefore am I ſhort
 Of knowing what I ought: he who receives
 Light from above, from the fountain of light,
 No other doctrin needs, though granted true;
 But these are false, or little else but dreams,
 Conjectures, fancies, built on nothing firm.

The first and wisest of them all profess'd
 To know this only, that he nothing knew,
 The next to fabling fell and smooth conceits, 295
 A third sort doubted all things, though plain sense,
 Others in virtue plac'd felicity,
 But virtue join'd with riches and long life,
 In corporal pleasure he, and careleſs ease,
 The Stoic last in philosophic pride, 300
 By him call'd virtue, and his virtuous man,
 Wise, perfect in himself, and all posſeſſing,
 Equals to God, oft shames not to prefer,
 As fearing God nor man, contemning all
 Wealth, pleasure, pain or torment, death and life, 305
 Which when he lifts, he leaves, or beaſts he can,
 For all his tedious talk is but vain boarſt,
 Or ſubtle ſhifts conviction to evade
 Alas, what can they teach, and not miſlead,
 Ignorant of themſelves, of God much more, 310
 And how the world began, and how man fell
 Degraded by himſelf, on grace depending?
 Much of the foul they talk, but all awry,
 And in themſelves feek virtue, and to themſelves
 All glory arrogate, to God give none, 315
 Rather accuſe him under uſual names,
 Fortune and Fate, as one regardless quite
 Of mortal things Who therefore feeks in theſe
 True wiſdom, finds her not, or by deluſion
 Far worse, her falſe reſemblance only meets, 320
 An empty cloud However many books,
 Wiſe men have ſaid, are wearſome, who reads
 P 2 Inceſtantly,

Incessantly, and to his reading brings not
 A spirit and judgment equal or superior,
 (And what he brings, what needs he elsewhere seek?)
 Uncertain and unsettled still remains, 326
 Deep vers'd in books and shallow in himself,
 Crude or intoxicate, collecting toys,
 And trifles for choice matters, worth a sponge,
 As children gathering pebbles on the shore 330
 Or if I would delight my private hours
 With music or with poem, where so soon
 As in our native language can I find
 That solace? All our law and story strow'd
 With hymns, our psalms with artful terms inscrib'd,
 Our Hebrew songs and harps in Babylon, 336
 That pleas'd so well our victors ear, declare
 That rather Greece from us these arts deriv'd,
 Ill imitated, while they loudest sing
 The vices of their Deities, and their own 340
 In fable, hymn, or song, so personating
 Their Gods ridiculous, and themselves past shame
 Remove their swelling epithets thick laid
 As varnish on a harlot's cheek, the rest,
 Thin sown with ought of profit or delight, 345
 Will far be found unworthy to compare
 With Sion's songs, to all true tastes excelling,
 Where God is prais'd aright, and God-like men,
 The Holiest of Holies, and his Saints,
 Such are from God inspir'd, not such from thee, 350
 Unless where moral virtue is express'd
 By light of nature not in all quite lost

Their

Their orators thou then extoll'ft, as those
 The top of eloquence, statists indeed,
 And lovers of their country, as may seem ; 355

But herein to our prophets far beneath,
 As men divinely taught, and better teaching
 The solid rules of civil government
 In their majestic unaffected stile
 Than all th' oratory of Greece and Rome. 360

In them is plainest taught, and easiest learnt,
 What makes a nation happy', and keeps it so,
 What ruins kingdoms, and lays cities flat ;
 These only with our law best form a king

So spake the Son of God ; but Satan now
 Quite at a loss, for all his darts were spent,
 Thus to our Saviour with stern blow reply'd.

Since neither wealth nor honor, arms nor arts,
 Kingdom nor empire pleases thee, nor ought
 By me propos'd in life contemplative, 370

Or active, tended on by glory', or fame,
 What dost thou in this world ? The wilderness
 For thee is fitteſt place, I found thee there,
 And thither will return thee ; yet remember
 What I foretel thee, soon thou shalt have cause

375

To wish thou never hadſt rejected thus

Nicely or cautiously my offer'd aid,
 Which would have fet thee in ſhort time with ease
 On David's throne, or throne of all the world,
 Now at full age, fulness of time, thy ſeafon, 380

When prophecies of thee are best fulfill'd.

Now contrary, if I read ought in Heaven,

Or Heav'n write ought of fate, by what the stars
 Voluminous, or single characters,
 In their conjunction met, give me to spell, 385
 Sorrows, and labors, opposition, hate
 Attends thee, scorns, reproaches, injuries,
 Violence and stripes, and lastly cruel death;
 A kingdom they portend thee, but what kingdom,
 Real or allegoric, I discern not, 390
 Nor when, eternal sure, as without end,
 Without beginning; for no date prefix'd
 Directs me in the starry rubric set

So say'ing he took (for full he knew his power
 Not yet expi'd) and to the wilderness 395
 Brought back the Son of God, and left him there,
 Feigning to disappear. Darkness now rose,
 As day-light sunk, and brought in louring night
 Her shadowy offspring, unsubstantial both,
 Preservation mere of light and absent day. 400
 Our Saviour meek and with untroubled mind
 After his airy jaunt, though hurried sore,
 Hungry and cold betook him to his rest,
 Wherever, under some concourse of shades,
 Whose branching arms thick intertw'n'd might shield
 From dews and damps of night his shelter'd head, 405
 But shelter'd slept in vain, for at his head
 The Tempter watch'd, and soon with ugly dreams
 Disturb'd his sleep, and either tropic now
 'gan thunder, and both ends of Heav'n, the clouds 410
 From many a horrid rift abortive pour'd
 Fierce ran with lightning mix'd, water with fire

In ruin reconcil'd nor slept the winds
 Within their stony caves, but rush'd abroad
 From the four hinges of the world, and fell
 On the vex'd wilderness, whose tallest pines,
 Though rooted deep as high, and sturdiest oaks
 Bow'd their stiff necks, loaden with stormy blasts,
 Or torn up sheer ill waft thou shrouded then,
 O patient Son of God, yet only stood'st
 Unshaken; nor yet stay'd the terror there;
 Infernal ghosts, and hellish furies, round
 Environ'd thee, some howl'd, some yell'd, some shriek'd,
 Some bent at thee their fiery darts, while thou
 Satst unappall'd in calm and sinless peace. 415

Thus pass'd the night so foul, till morning fair
 Came forth with pilgrim steps in amice gray,
 Who with her radiant finger still'd the roar
 Of thunder, chas'd the clouds, and laid the winds,
 And grisly spectres, which the Fiend had rais'd
 To tempt the Son of God with terrors dire.
 And now the sun with more effectual beams
 Had clear'd the face of earth, and dry'd the wet
 From drooping plant, or dropping tree; the birds,
 Who all things now behold more fresh and green, 425
 After a night of storm so rumous,
 Clear'd up their choicest notes in bush and spray
 To gratulate the sweet return of morn;
 Nor yet amidst this joy and brightest morn
 Was absent, after all his mischief done,
 The prince of darkness, glad would also seem
 Of this fair change, and to our Saviour came, 440

Yet with no new device, they all were spent,
 Rather by this his last affront resolv'd,
 Desp'reate of better course, to vent his rage, 445
 And mad despite to be so oft repell'd.
 Him walking on a sunny hill he found,
 Back'd on the north and weft by a thick wood ;
 Out of the wood he starts in wonted shape,
 And in a careles mood thus to him said. 450

Fair morning yet betides thee, Son of God,
 After a dismal night, I heard the wrack
 As earth and sky would mingle, but myself
 Was distant, and these flaws, though mortals fear them
 As dang'rous to the pillar'd frame of Heaven, 455
 Or to the earth's dark basis underneath,
 Are to the main as inconsiderable,
 And harmless, if not wholesome, as a sneeze
 To man's less universe, and soon are gone,
 Yet as being oft times noxious where they light 460
 On man, beast, plant, wasteful and turbulent,
 Like turbulencies in th' affairs of men,
 Over whose heads they roar, and seem to point,
 They oft fore-signify and threaten ill.
 This tempest at this desert most was bent 465
 Of men at thee, for only thou here dwell'ft.
 Did I not tell thee, if thou didst reject
 The perfect season offer'd with my aid
 To win thy destin'd seat, but wilt prolong
 All to the push of fate, pursue thy way 470
 Of gaining David's throne no man knows when,
 or both the when and how is no where told,

Thou

Thou shalt be what thou art ordain'd, no doubt,
 For angels have proclaim'd it, but concealing
 The time and means: each act is rightliest done, 475
 Not when it must, but when it may be best.
 If thou observe not this, be sure to find,
 What I foretold thee, many a hard assay
 Of dangers, and adversities, and pains,
 Ere thou of Israël's scepter get fast hold; 480
 Whereof this ominous night that clos'd thee round,
 So many terrors, voices, prodigies,
 May warn thee, as a sure fore-going sign.

So talk'd he while the Son of God went on
 And stay'd not, but in brief him answer'd thus. 485

Me worse than wet thou find'st not; other harm
 Those terrors, which thou speak'st of, did me none;
 I never fear'd they could, though noising loud
 And threatening nigh, what they can do as signs
 Betokening, or ill boding, I contemn 490
 As false portents, not sent from God, but thee;
 Who, knowing I shall reign past thy preventing,
 Obtrud'st thy offer'd aid, that I accepting
 At least might seem to hold all pow'r of thee,
 Ambitious Spi'rit, and wouldest be thought my God,
 And storm'st refus'd, thinking to terrify 495
 Me to thy will, desist, thou art discern'd
 And tol'st in vain, nor me in vain molest.

To whom the Fiend now sivn with rage reply'd.
 Then hear, O Son of David, Virgin-born; 500
 For Son of God to me is yet in doubt
 Of the Meffiah I have heard foretold

By

By all the Prophets, of thy birth at length
 Announc'd by Gabr'el with the first I knew,
 And of th' angelic song in Bethlehem field, 505
 On thy birth-night, that sung thee Saviour born.
 From that time seldom have I ceas'd to eye
 Thy infancy, thy childhood, and thy youth,
 Thy manhood last, though yet in private bred;
 Till at the ford of Jord'na, whither all 510
 Flock to the Baptist, I among the rest,
 Though not to be baptiz'd, by voice from Heaven
 Heard thee pronounc'd the Son of God belov'd.
 Thenceforth I thought thee worth my nearer view
 And narrower scrutiny, that I might learn 515
 In what degree of meaning thou art call'd
 The Son of God, which bears no single sense;
 The Son of God I also am, or was,
 And if I was, I am; relation stands,
 All men are Sons of God; yet thee I thought 520
 In some respect far higher so declar'd.
 Therefore I watch'd thy footsteps from that hour,
 And follow'd thee still on to this waste wild,
 Where by all best conjectures I collect
 Thou art to be my fatal enemy. 525
 Good reason then, if I before-hand seek
 To understand my adversary, who
 And what he is; his wisdom, pow'r, intent;
 By parl, or composition, truce, or league,
 To win him, or win from him what I can. 530
 And opportunity I here have had
 To try thee, sift thee, and confess have found thee

Proof against all temptation, as a rock
 Of adamant, and as a center, firm,
 To th' utmost of mere man both wise and good, 535
 Not more, for honors, riches, kingdoms, glory,
 Have been before contemn'd, and may again.
 Therefore to know what more thou art than man,
 Worth naming Son of God by voice from Heaven,
 Another method I must now begin 540

So say'ing he caught him up, and without wing
 Of hippocrif bore through the air sublime
 Over the wilderness and o'er the plain,
 Till underneath them fair Jerusalem,
 The holy city, lifted high her towers, 545
 And higher yet the glorious temple rear'd
 Her pile, far off appearing like a mount
 Of alabaster, topt with golden spires.
 There on the highest pinnacle he set
 The Son of God, and added thus in scorn. 550

There stand, if thou wilt stand; to stand upright,
 Will ask thee skill; I to thy Father's house
 Have brought thee, and highest plac'd, highest is best,
 Now show thy progeny, if not to stand,
 Cast thyself down; safely, if Son of God: 555
 For it is written, He will give command
 Concerning thee to his Angels, in their hands
 They shall up lift thee, lest at any time
 Thou chance to dash thy foot against a stone

To whom thus Jesus, Also it is written, 560
 Tempt not the Lord thy God: he said, and stood
 But Satan smitten with amazement fell.

As

As when earth's son Antæus (to compare
 Small things with greatest) in Iraffa strove
 With Jove's Alcides, and oft foil'd still rose,
 Receiving from his mother earth new strength,
 Fresh from his fall, and fiercer grapple join'd,
 Throttled at length in th' air, expir'd, and fell;
 So after many a foil the Tempter proud,
 Renewing fresh assaults, amidst his pride
 Fell whence he stood to see his victor fall.
 And as that Theban monster that propos'd
 Her riddle', and him who solv'd it not, devour'd,
 That once found out and solv'd, for grief and spite
 Cast herself headlong from th' Ismenian steep;
 So struck with dread and anguish fell the Fiend,
 And to his crew, that sat consulting, brought
 Joyless triumphals of his hop'd success,
 Ruin, and desperation, and dismay,
 Who durst so proudly tempt the Son of God.
 So Satan fell; and strait a fiery globe
 Of Angels on full sail of wing flew nigh,
 Who on their plumy vans receiv'd him soft
 From his uneasy station, and upbore
 As on a floting couch through the blithe air,
 Then in a flow'ry valley set him down
 On a green bank, and set before him spread
 A table of celestial food, divine,
 Ambrosial fruits, fetch'd from the tree of life,
 And from the fount of life ambrosial drink,
 That soon refresh'd him wearied, and repair'd
 What hunger, if ought hunger had impair'd,

Or thirst; and as he fed, angelic quires
 Sung heav'nly anthems of his victory
 Over temptation, and the Tempter proud. 595

True image of the Father, whether thron'd
 In the bosom of bliss, and light of light
 Conceiving, or remote from Heaven, inshrin'd
 In fleshly tabernacle, and human form,
 Wand'ring the wilderness, whatever place, 600
 Habit, or state, or motion, full expressing
 The Son of God, with God-like force indued
 Against th' attempter of thy Father's throne,
 And thief of Paradise, him long of old
 Thou didst debel, and down from Heaven cast
 With all his army, now thou hast aveng'd
 Supplanted Adam, and by vanquishing
 Temptation, hast regain'd lost Paradise;
 And frustrated the conquest fraudulent:
 He never more henceforth will dare set foot 610
 In Paradise to tempt, his snares are broke:
 For though thatfeat of earthly bliss be fail'd,
 A fairer Paradise is founded now
 For Adam and his chosen sons, whom thou
 A Saviour art come down to re-install 615
 Where they shall dwell secure, when time shall be,
 Of Tempter and temptation without fear.
 But thou, infernal Serpent, shalt not long
 Rule in the clouds; like an autumnal star
 Or lightning thou shalt fall from Heav'n, trod down
 Under his feet for proof, ere this thou feel'st 620
 Thy wound, yet not thy last and deadliest wound,

By this repulse receiv'd, and hold'st in Hell
 No triumph, in all her gates Abaddon rues
 Thy bold attempt; hereafter learn with awe
 To dread the Son of God: he all unarm'd
 Shall chace thee with the terror of his voice
 From thy demoniac holds, possession foul,
 Thee and thy legions; yelling they shall fly,
 And beg to hide them in a herd of swine,
 Lest he command them down into the deep
 Bound, and to torment sent before their time.
 Hail, Son of the most high, heir of both worlds,
 Queller of Satan, on thy glorious work
 Now enter, and begin to save mankind.

625

630

635

Thus they the Son of God our Saviour meek
 Sung victor, and from heavenly feast refresh'd
 Brought on his way with joy; he unobserv'd
 Home to his mother's house private return'd.



P L A N S
O F
P A R A D I S E L O S T,
I N T H E
F O R M O F A T R A G E D Y.

F R O M
M I L T O N ' S M A N U S C R I P T.

From M I L T O N ' s Manuscript.

The Persons.	The Persons.
Michael	Moses
Heavenly Love	Divine Justice, Mercy, Wisdom, Heavenly Love
Chorus of Angels	Hesperus the Evening Star
Lucifer	Chorus of Angels
Adam } with the Serpent	Lucifer
Eve }	Adam
Conscience	Eve
Death	Conscience
Labor	Labor
Sickness	Sickness
Discontent	Discontent
Ignorance } with others	Ignorance }
Faith	Fear
Hope	Death
Charity.	Faith
	Hope
	Charity.

Other Tragedies.

A D A M in B A N I S H M E N T.

T H E F L O O D.

A B R A M in E G Y P T.

PARADISE LOST.

The Persons

Moses *πρελογίζει*, recounting how he affirm'd his true body, that it corrupts not, because of his [abode] with God in the mount, declares the like of Enoch and Elijah, besides the purity of the place, that certain pure winds, dews, and clouds, preserve it from corruption, whence exhorts to the sight of God, tells they cannot see Adam in the state of innocence by reason of their sin

Justice } debating what should become of Man,
Mercy } if he fall.
Wisdom }

Chorus of Angels sing a hymn of the creation.

Act II

Heavenly Love.

Evening Star

Chorus sing the marriage song, and describe Paradise.

Act III

Lucifer contriving Adam's ruin

Chorus fear for Adam, and relates Lucifer's rebellion and fall.

Act IV.

Adam } fallen.
Eve }

Conscience cites them to God's examination.

Chorus bewails, and tells the good Adam hath lost.

Act V.

Act V.

Adam and Eve driven out of Paradise
Presented by an Angel with

Labor, Grief, Hatred, Envy, War, }
Famin, Pestilence, Sickness, Discon- }
tent, Ignorance, Fear, Death enter'd } Mutes,
into the world,

to whom he gives their names likewise Winter, Heat,
Tempest, &c

Faith }
Hope } comfort him and instruct him.
Charity

Chorus briefly concludes.

The Deluge. Sodom.

Dinah. Vide Euseb. Præparat. Evang. L. 9. C. 22.

The Persons

Dinah	Hamor.
Debora, Rebecca's nurse.	Sichem.
Jacob.	Counsellors 2.
Simeon.	Nuncius.
Levi.	Chorus.

Thamar Cuophorufa, where Juda is found to have
been the author of that crime, which he condemn'd in
Thamar Thamar excused in what she attempted.

The Golden Calf, or the Massacre in Horeb.

The Quails, Num 11

The Murmurers, Num. 14.

Corah, Dathan, &c. Num 16, 17.

Moabitides, Num 25

Achan, Josue 7 and 8.

Josuah in Gibeon, Josh 10.

Gideon Idoloclastes, Jud. 6, 7.

Gideon pursuing, Jud. 8.

Abimelech the Usurper, Jud. 9.

Samson purisophorus, or Hybistis, or Samson marrying or in Ramath Lechi, Jud. 15.

Dagonalia, Jud 16.

Comazontes, or the Benjaminites, or the Rioters, Jud 19, 20, 21

Theristria, a pastoral out of Ruth.

Eliadæ, Hophni and Phinehas, Sam. 1, 2, 3, 4, beginning with the first overthrow of Israel by the Philistines, interlac'd with Samuel's vision concerning Eli's family

Jonathan rescued, 1 Sam 14.

Doeg flandering, 1 Sam. 22.

The sheep-shearers in Carmel, a pastoral, 1 Sam. 25.

Saul in Gilboa, 1 Sam. 28, 31

David revolted, 1 Sam. from the 27 c. to the 31.

David adulterous, 2 Sam. c. 11, 12

Tamar, 2 Sam 13.

Achitophel, 2 Sam 15, 16, 17, 18.

Adoniah, 1 Reg. 2.

Solomon Gynæocratumenus, or Idolomargus, aut Thyfiazuæ Reg 1. 11.

Rehoboam, 1 Reg 12. where is disputed of a politic religion.

Abias Thersæus, 1 Reg. 14. The queen, after much dispute, as the last refuge sent to the prophet Ahias of Shilo, receives the message. The Epitaph in that she hearing the child shall die as she comes home, refuses to return, thinking thereby to elude the oracle. The former part is spent in bringing the sick prince forth as it were desirous to shift his chamber and couch as dying men use, his father telling him what sacrifice he had sent for his health to Bethel and Dan, his fearlessness of death, and putting his father in mind to set [send] to Ahiah. The Chorus of the elders of Israel, bemoaning his virtues bereft them, and at another time wondring why Jeroboam being bad himself should so grieve for his son that was good, &c.

Imbres, or the Showers, 1 Reg. 18, 19.

Naboth συνοφαντέμενος, 1 Reg. 21.

Ahab, 1 Reg. 22. beginning at the synod of false prophets, ending with relation of Ahab's death, his body brought, Zedekiah slain by Ahab's friends for his seducing (See Lavater, 2 Chron. 18.)

Elias in the mount, 2 Reg. 1. Ὁρεῖζατης, or better, Elias Polemistes.

Elisæus Hudrocoos, 2 Reg. 3. Hudrophantes, Aquator.

Elisæus Adorodocetas.

Elisæus Menutes, five in Dothaimis, 2 Reg. 6.

Samaria Liberata, 2 Reg. 7.

Achabæi Cunoboræmeni, 2 Reg. 9. The scene Jefrael. beginning from the watchman's discovery of Jehu till he go out. in the mean while, message of

thing, passing brought to Jezebel, &c. Lastly, the 70 heads of Ahab's sons brought in, and message brought of Ahaziah's brethren slain on the way, c. 10.

Jehu Belicola, 2 Reg. 10.

Athaliah, 2 Reg. 11.

Amaziah Doryalotus, 2 Reg. 14. 2 Chron. 25.

Hezechias ἡθελομένων, 2 Reg. 18, 19. Hesechias besieged. The wicked hypocrisy of Shebna, spoken of in the 11, or thereabout of Israhel, and the commendation of Eliakim will afford ἀφορμὰς λόγους, together with a faction, that fought help from Egypt.

Josiah Alazonenos, 2 Reg. 23.

Zedechiah οὐτερίζων, 2 Reg. but the story is larger in Jeremiah

Solymas Halofis, which may begin from a message brought to the city, of the judgment upon Zedechiah and his children in Ribla, and so seconded with the burning and destruction of city and temple by Nebuzaradan; lamented by Jeremiah.

Afa or Æthiopes, 2 Chron. 14. with the depositing his Mother, and burning her idol.

The three Children, Dan. 3.

British Tag

- 1 The cloister king Constans set up by Vortiger.
- 2 Vortiger poison'd by Roena.
- 3 Vortiger immur'd

The three following were added afterwards in the margin

Venutius husband to Cartimandua.

Vortiger

Voitiger marrying Roena. See Speed. Reprov'd by Vordin archbishop of London. Speed

The massacre of the Britons by Hengist in their cup at Salisbury plain Malmesbury.

4 Sigher of the East Saxons revolted from the faith, and reclam'd by Jarumang.

5 Ethelbert of the East Angles slain by Offa the Mercian. See Holinsh. L. 6. c 5. Speed in the Life of Offa and Ethelbert.

6 Sebert slain by Penda after he had left his kingdom. See Holinshed, p. 116

7. Wulfer slaying his two sons, for being Christians.

8 Osbert of Northumberland slain for ravishing the wife of Bernbocard, and the Danes brought in. See Stow Holinsh L. 6 c. 12. and especially Speed, L. 8. c 2

9 Edmund last king of the East Angles martyr'd by Hinguar the Dane. See Speed, L. 8. c 2.

10. Sigebeit tyrant of the West-Saxons slain by a Swineherd.

11. Edmund brother of Athelstan slain by a thief at his own table Malmes.

12. Edwin, son to Edward the younger, for lust depriv'd of his kingdom, or rather by faction of Monks, whom he hated, together with the impostor Dunstan

13. Edward son of Edgar murder'd by his step-mother. To which may be inserted the tragedy stirr'd up betwixt the Monks and Priests about marriage.

14. Ethelred, son of Edgar, a slothful king, the ruin of his land by the Danes.

15. Cerulin, king of West-Saxons, for tyranny de-
pos'd, and banish'd, and dying

16. The daughter of the Monks of Bangor by
fidelity stin'd up, as is laid, by Ethelbert, and he
by Austin the Monk, because the Britons would not
receive the rites of the Roman Church. See Bede,
Geschry Monmouth, and Holinshed, p. 104, which
must begin with the convocation of British Clergy by
Austin to determine superfluous points, which by them
was refused.

17. Edwin by vision promis'd the kingdom of
Northumberland on promise of his conversion, and
therein establish'd by Rodoald king of East-Angles.

18. Oswin king of Deira slain by Olwie, his friend,
king of Bernicia, through instigation of flatterers. See
Holinshed, p. 115.

19. Sigibert of the East-Angles keeping company
with a person excommunicated, slain by the same man
in his house, according as the bishop Cedda had fore-
told

20. Egfride king of the Northumbers slain in battel
against the Picts, having before wasted Ireland, and
made war for no reason on men that ever lov'd
the English forewarn'd also by Cuthbert not to fight
with the Picts

21. Kinewulf, King of West Saxons, slain by Ki-
neard in the house of one of his concubines.

22. Gunthildis, the Danish lady, with her husband
Palingus, and her son, slain by appointment of the
traitor Edrick in king Ethelred's days. Holinshed,

L. 7 c. 5 together with the massacre of the Danes at
Oxford Speed

23 Brightrick of West-Saxons poison'd by his wife Ethelburge Offa's daughter, who dies miserably also in beggary after adultery in a nunnery. Speed in Bithrick.

24. Alfred in disguise of a minstrel discovers the Danes negligence, sets on with a mighty slaughter; about the same time the Devonshire men rout Hubba and slay him.

A Heroical poem may be founded somewhere in Alfred's reign, especially at his issuing out of Edelingsey on the Danes, whose actions are well like those of Ulysses.

25 Athelstan exposing his brother Edwin to the sea, and repenting

26 Edgar slaying Ethelwold for false play in wooing, wherein may be set out his pride, lust, which he thought to close by favoring Monks and building Monasteries; also the disposition of woman in Elfrida towards her husband.

27 Swane besieging London, and Ethelred repuls'd by the Londoners.

28 Harold slain in battel by William the Norman. The first scene may begin with the ghost of Alfred, the seconed son of Ethelred, slain in cruel manner by Godwin Harold's father, his mother and brother defrauding him.

29 Edmond Ironside defeating the Danes at Brentford, with his combat with Canute.

30. Edmond Ironside murder'd by Edrick the traitor, and reveng'd by Canute.

31. Gunilda, daughter to king Canute and Emma, Wife to Henry the thrid Emperor, accus'd of inconstancy, is defended by her English page in combat against a giant-like adversary; who by him at two blows is slain, &c. Speed in the Life of Canute.

32. Hardiknute dying in his cups, an example to mort.

33. Edward Confessor's divorceing and imprisoning his noble wife Editha, Godwin's daughter; wherein is showed his over-affection to strangers the cause of Godwin's insurrection, wherein Godwin's forbearance of battel 'prais'd, and the English moderation on both sides magnified. His slacknes to redrefs the corrupt Clergy, and superstitious pretence of chastity.

ABRAM from MOREA, or ISAAC redeem'd.

The Oeconomy may be thus. The fifth or sixth day after Abraham's departure, Eleazer Abram's steward, first alone, and then with the Chorus, discourse of Abraham's strange voyage, their mistress' sorrow and perplexity accompanied with frightful dreams; and tell the manner of his rising by night, taking his servants and his son with him. Next may come forth Sarah herself, after the Chorus, or Ismael, or Agar; next some shepherd or company of merchants passing through the mount in the time that Abram was in the midwork, relate to Sarah what they saw. Hence lamentation, fears, wonders; the matter in the mean while

while divulg'd. Aner or Eschcol, or Mamre Abram's confederates come to the house of Abram to be more certain, or to bring news, in the mean while discoursing as the world would, of such an action divers ways, bewailing the fate of so noble a man fallen from his reputation, either through divine justice, or superstition, or coveting to do some notable act through zeal. At length a servant sent from Abram relates the truth; and last he himself comes with a great train of Melchizedec, whose shepherds being secret eye-witnesses of all passages had related to their master, and he conducted his friend Abraham home with joy.

B A P T I S T E S.

The Scene, the Court.

Beginning from the morning of Herod's birth-day.

Herod by some Counsellor persuaded * on his birth-day to release John Baptist, purposed it, causes him to be sent for to the court from prison. The Queen hears of it, takes occasion to pass where he is, on purpose, that under pretence of reconciling to him, or seeking to draw a kind retraction from him of his censure on the marriage, to which end she sends a courtier before to sound whether he might be persuaded to mitigate his

Or else the Queen may plot under pretence of begging for his liberty, to seek to draw him into a snare by his freedom of speech.

sentence,

sentence, which not finding, she herself craftily assays, and on his constancy founds an accusation to Herod of a contumacious affront on such a day before many peers, prepares the king to some passion, and at last by her daughter's dancing effects it. There may prolongize the Spirit of Philip, Herod's brother. It may also be thought, that Herod had well bedew'd himself with wine, which made him grant the easier to his wife's daughter. Some of his disciples also, as to congratulate his liberty, may be brought in, with whom after certain command of his death many compassioning words of his disciples, bewailing his youth cut off in his glorious course, he telling them his work is done, and wishing them to follow Christ his master.

S O D O M .

The title, Cupid's funeral pile. Sodom burning,

The Scene before Lot's gate.

The Chorus consists of Lot's shepherds come to the city about some affairs await in the evening their master's return from his evening walk toward the city-gates. He brings with him two young men or youths of noble form. After likely discourses prepares for their entertainment. By then supper is ended, the gallantry of the town pass by in procession with music and song to the temple of Venus Urania or Peor, and understanding of two noble strangers arriv'd, they send two of their choicest youth with the priest to invite them to their city solemnities, it being an honour that

they

their city had decreed to all fair personages, as being sacred to their Goddes. The Angels being askt by the priest whence they are, say they are of Salem, the priest inveighs against the strict reign of Melchizedec. Lot, that knows their drift, answers thwartly at last, of which notice given to the whole assembly, they hasten thither, tax him of presumption, singularity, breach of city-customs; in fine, after violence, the Chorus of shepherds prepare resistance in their master's defense, calling the rest of the servitude, but being forc'd to give back, the Angels open the door, rescue Lot, discover themselves, warn him to gather his friends and sons in law out of the city. He goes and returns, as having met with some incredulous. Some other friend or son in law out of the way, when Lot came to his house, overtakes him to know his busines. Here is disputed of incredulity of divine judgments, and such like matter: at last is described the parting from the city, the Chorus depart with their master; the Angels do the deed with all dreadful execution; the King and Nobles of the city may come forth, and serve to set out the terror; a Chorus of Angels concluding, and the Angels relating the event of Lot's journey and of his wife. The first Chorus beginning, may relate the course of the city each evening every one with mistress or Ganymed, guttering along the freets, or solacing on the banks of Jordan, or down the stream. At the priest's inviting the Angels to the solemnity, the Angels pitying their beauty may dispute of love, and how it differs from lust, seeking to win them.

them In the last scene, to the King and Nobles, when the fierce thunders begin aloft, the Angel appears all gilt with flames, which he saith are the flames of true love, and tells the King, who falls down with terror, his just suffering, as also Athane's, i. e Gener, Lot's son in law, for despising the continual admonitions of Lot then calling to the thunders, lightnings, and fires, he bids them hear the call and command of God to come and destroy a godless nation he brings them down with some short warning to other nations to take heed

Christ born.

Herod massacring, or Rachel weeping, Matt. 2.

Christ bound.

Christ crucified.

Christ risen

Lazarus Joan 11.

A D A M U N P A R A D I S ' D.

The Angel Gabriel either descending or entring, shewing since this globe was created, his frequency as much on earth, as in Heaven. describes Paradise. Next the Chorus shewing the reason of his coming to keep his watch in Paradise after Lucifer's rebellion, by command from God, and withal expressing his desire to see and know more concerning this excellent new creature, Man. The Angel Gabriel, as by his name signifying a prince of power, tracing Paradise with a
more

How wilt thou reason with them, how refute
 Their idolisms, traditions, paradoxes ?
 Error by his own arms is best evinc'd.
 Look once more ere we leave this specular mount
 Westward, much nearer by southwest, behold
 Where on the *Æ*gean shore a city stands
 Built nobly, pure the air, and light the foil,
 Athens the eye of Greece, mother of arts
 And eloquence, native to famous wits
 Or hospitable, in her sweet recefs.
 City' or suburban, studious walks and shades ;
 See there the olive grove of Academe,
 Plato's retirement, where the Attic bird
 Trills her thick-warbled notes the summer long ;
 There flow'ry hill Hymettus with the sound
 Of bees industrious murmur oft invites
 To studious musing ; there Ilissus rolls
 His whisp'ring stream : within the walls then view
 The schools of ancient sages ; his who bred
 Great Alexander to subdue the world,
 Lyceum there, and painted Stoa next :
 There shalt thou hear and learn the secret power
 Of harmony in tones and numbers hit
 By voice or hand, and various-measur'd verse,
*Æ*olian charms and Dorian lyric odes,
 And his who gave them breath, but higher sung,
 Blind Melefigenes thence Homer call'd,
 Whose poem Phœbus challeng'd for his own.
 Thence what the lofty grave tragedians taught
 In Chorus or Iambic, teachers best

to his penalty. The Chorus briefly concludes. Compare this with the former draught.

Scotch stories, or rather British of the North parts.

A T H R I C O slain by Natholochus, whose daughter he had ravish'd, and this Natholochus usurping thereon the kingdom, seeks to slay the kindred of Athrico, who escape him and conpire against him. He sends to a witch to know the event. The witch tells the messenger, that he is the man shall slay Natholochus he despises it, but in his journey home changes his mind, and performs it Scotch Chron. English, p. 68 69

D U F F E E and D O N W A L D, a strange story of witchcraft, and murder discover'd and reveng'd. Scotch Story, 149, &c.

H A I E, the Plowman, who with his two sons that were at plough running to the battel that was between the Scots and Danes in the next field, staid the flight of his countrymen, renew'd the battel, and caus'd the victory, &c. Scotch story, p. 155.

K E N N E T H, who having privily poison'd Malcolm Duffee, that his own son might succeed, is slain by Fenella. Scotch Hist p 157, 158, &c.

M A C B E T H, beginning at the arrival of Malcolm at Mackduffie The matter of Duncan may be express'd by the appearing of his ghost.

M O A B I T I D E S or P H I N E A S.

The Epitafis whereof may lie in the contention, first between the father of Zimri and Eleazer, whether he

[ought]

[ought] to have slain his son without law. Next, the ambassadors of the Moabites expostulating about Cosh a stranger and a noble woman slain by Phineas. It may be argued about reformation and punishment illegal, and, as it were by tumult, after all arguments driven home, then the word of the Lord may be brought, acquitting and approving Phineas.

C H R I S T U S P A T I E N S.

The scene in the garden beginning from the coming thither till Judas betrays, and the officers lead him away The rest by message and Chorus. His agony may receive noble expressions.

C O N T E N T S

O F

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